

THE CHRISTIAN

May 7, 1961

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INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)

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FIELD OF GRAIN

Step carefully and be discreet
If through this golden field of wheat
You need must walk;
Bruise not a single fragile stalk.

This is a holy place. Each ear
Is very precious, very dear,
For wheat is bread;
There is a world that must be fed!

by Roy Z. Kemp

INVINCIBLE

Unafraid of shadows' threatening tide,
Scornful of encroaching dark,
The very stormiest billows Love will
ride,
However frail the barque.

by Ida Elaine James

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USING OUR GIFT

by Martha E. Shivers

A Faith to Live by

MY LIFE is a gift; I shall not mis-use it. It was given without my asking, reason planted without my seeking, and understanding imparted without my imploring; I shall be ever grateful.

Yea, though I walk through the Valley of Discouragement Disappointment and Defeat, I shall not falter, for it is not mine to question.

I shall take from this world all of the joy, love, beauties and happiness that are justly mine; I shall not grieve for more. I shall expect to give back to the world much love, service and understanding.

There will be disputes to be settled between me and my enemies; I shall accept them with forbearance and pray they will be enemies no more.

Surely goodness and mercy will have their place in my life and I shall always strive to be grateful. AMEN.

When we consider the fact that our life is a gift to us to use for the short time we are allowed to roam among the wonders of the world, we take a closer perspective upon the values of many things.

This body is not ours to abuse, as many of us take the privilege of doing. It is God's gift to us. The fact is, we may not have as many opportunities as our fellowmen; it is our duty to do the best with what we have.

I have liked to think of life as a piece of cloth. Some people have satins and silks to work with, some people have percale. It isn't the type of material one has, it is the equal opportunity to make a beautiful garment with what one is given.

An Illinois County Judge
Discusses A Vital Concern
Of Our Churches Today

The Churches' Approach to Juvenile Delinquency

by William A. Ginos, Jr.

County Judge
Hillsboro, Illinois



Credit: H. Armstrong Roberts Photo

Four or five million children will be referred to the juvenile courts in the United States for delinquent acts during the next ten years. What are we as the Church—the Body of Christ—going to do about the estimate—the problem of juvenile delinquency.

The past serves as a warning of what we may expect in the years to come. In only nine years—1949 through 1957—the number of children coming before the juvenile courts increased 225 per cent, while the number of children in the juvenile court age bracket—ten through 17—increased only 25 per cent.

In 1957, over 603,000 delinquency cases were disposed of by some 3,000 juvenile courts. In 1958, between 1.5 and two million youngsters under 18 were dealt with by the police for misbehavior.

Over 72,000 different children pass in and out of the 200 training schools in the U. S. A. each year.

During a typical year, over 1,728 children are in the institu-

tions operated by the Illinois Youth Commission, as follows: State Training School for Boys, 754; Industrial School, 347; eight Forestry Camps, 237; Reception Center for Boys, 184; Girls' Training School, 197; Reception Center for Girls, 79; TOTAL, 1,728.

It is estimated that the cost of caring for a child in one of these institutions is \$3,000 to \$4,000 per year.

J. Edgar Hoover has estimated that crime is a 22½ billion dollar enterprise in our country today.

We have deluded ourselves with the false comfort that only two to three per cent of our children get into the juvenile courts each year. Three times as many are handled by the police each year. Then, too, there are the "hidden delinquents" who never get caught.

More boys than girls are arrested as juvenile delinquents—the ratio is five to one. Twenty per cent of the arrests of juveniles are for serious offenses such as burglary, auto theft, and robbery.

The rates of delinquency are

about three and one-half times higher in predominantly urban areas than in predominantly rural areas. Courts in the city areas handle two-thirds of all the delinquency cases in the country.

I have found from experience of almost ten years on the juvenile court bench, that the backgrounds of three kinds of children—dependent, neglected, and delinquent—are similar, and I have dealt with over 1,200 cases during this period.

These cases represent incidents of a not-too-serious nature, and those most serious and tragic.

One of our more serious incidents involved a 17-year-old lad, who has taken one airplane lesson. In company with two other teenagers, and after being bolstered by several bottles of beer, they went to an airport. The youth started up the plane, got it off the ground and into the air. And then the troubles began. He didn't know how to land the plane, and so it crashed. He lost his life and the other two boys were seriously injured.

Prevention, is a field in which the Church can have a tremendous and worthwhile role.

A study of court cases reveals a thread of circumstances running throughout them. A pattern emerges with many of the following factors present: divorced or separated parents; one or both parties addicted to the use of liquor; parental neglect, no community of interest between parent and child; no "man to man" talks between father and son; the child is left out, not allowed to participate; parental cruelty, physical or otherwise; lack of love, affection and understanding; parents and children do not attend Sunday school and church; the children are not members of Boy Scouts, Girl Scouts, 4-H Clubs, Future Farmers of America, and Church Youth Groups; the children are often absent from school, and are not kept busy. The neighborhoods from which these children come are marked by squabbles, poor living conditions, negative and hopeless attitudes, no supervised recreation, and lack of community playtime activities.

Prevention begins in the home. This is the place where the child should get his first instruction about God, and come to know Jesus. As a matter of fact, unless the child receives religious training in the home, his chances for receiving it at all are limited by the simple reason that few of us actually spend much time in church, Sunday school, and churchwork, prayer, and meditation.

Someone has figured out that in an average life of 70 years, a person will spend about eight years in amusement, six years at dinner table, five years in transportation, four years talking, fourteen years working, three years reading, twenty-four years sleeping, three years convalescing. If he went to religious services for 90 minutes every Sunday of his life and prayed for 8 minutes every morning and night, he would be giving only 10 months to worship—not much time for the influence of God!

We look then to the home for religious instruction, and this is most important in another respect also.

The studies of Professor and Mrs. Sheldon Glueck have revealed to us that over half of the delinquents they studied showed serious signs of anti-social behavior before the eighth year of life and another 40 per cent before the eleventh year, so that nine-tenths of these delinquent children evidenced their difficulty in adjusting to social demands before their eleventh year.

And so it is that a good Christian home can help provide the mold or setting during the formative years of the child's life—the period which is probably the most crucial one of all. Can there be any doubt in your minds that parents should "train up a child in the way he should go; and when he is old, he will not depart from it" (Proverbs 22:6).

People who are to be considered Christians must set a *good example*. Certainly parents have a great responsibility in this. Children imitate their parents. You no doubt have heard it said that our schoolteachers know more about the parents from what the children say, do, and act, than most parents realize. The responsibility of example permeates every facet of life—our home, community, our business relationships, and our church and social activities.

If our church is to play an active influence with our young, the youth activities must be made interesting, must be worked at hard, and made to attract the youngsters in a program of interest, spiritual development with good leadership. I know of no better organization for rich spiritual experiences than strong and active church youth group.

As a matter of fact, the boys and girls who come into the juvenile courts are not active in the church. My impression is that "99 and 44/100" of them have no active affiliation with any church. Judge Harry Lindeman of New Jersey, speaking at the White House Conference on

Children and Youth in Washington last April told us that in all the cases he had heard for over 20 years on the bench, not one child brought before him had ever had any meaningful religious experience.

There are three practical aspects of the problem. The Church—and the Church is you and me—must go to the people and get them into the Church School and the Church. We must be *evangelists*. When we get them into the Church—parents and their children—we must provide for them a most effective and efficient program of religious instruction, a program geared to the solution of present-day problems in the light of Bible teaching. We must have effective church schools, trained teachers and religious education directors, courageous and far-sighted leaders in our youth group work.

And when we have these families in our Church, there will continue to be a great need for skillful pastoral counseling.

It will not be easy. It will take time. It will require sacrifice. It will take money. Just as stewardship of time, money, and talents is related to the whole church and its program, it is as important in its relationship to our youth, religious instruction and youth centered activities.

Let us see and meet this challenge now and not be a picture of the individual as related in the verses entitled "A Dollar I Gave To God."

Now as never before, the Church—you and I—must understand the delinquent, his background and his problems. We can accept this challenge if we remember that delinquents are not born, they are made. Truly it is said children are "heirs of God, and joint-heirs with Christ." You will recall that Matthew relates how "then were there brought unto him little children, that he should put his hands on them and pray: and the disciples rebuked them. But Jesus said, "Suffer little children and forbid them not, to come unto me:

(Continued on page 15.)

Editorials

Another Focus

CHRISTIAN Family Week rightly stresses the unified approach of the members of one household to the Christian faith and to their church life. This is ideal and more families should give more attention to ways in which Christian living can be exercised by the intimate group.

However, there is an unknown number of families, surely very, very many, where such oneness of action is impossible or impractical. In such cases another focus has to be sought. Last year the sponsoring committee for the observance of Christian Family Week provided a check sheet by which a family could grade itself. We know at least one family which flunked miserably.

Think of some of the families which are urged to say grace together regularly, have evening prayers and sit together in worship, to mention three worthy goals. Here is a father who covers the entire United States east of the Mississippi river for his firm and spends one week-end at home each month. Yet, the home has been maintained on a high spiritual level for a quarter of a century and there is already a lovely grandchild.

Here is another family that is divided in four different church school classes, has three members singing in three age-level choirs and a father who is on the road twenty or more Sundays a year.

Another family finds the father leaving the house before anyone else rises and returning after the least one is in bed. Other members of the family may have as little as fifteen minutes to gulp a bite of food before they set out for the evening's activities, which are church affairs more often than not. For the father, earning a living for those he loves is a Christian vocation, though the fact is never mentioned.

What of the ministers in our churches? They never sit with their families in worship, and everyone else comes ahead of their families in the daily ministrations. Contrary to what the bankers and bakers of the congregation might imagine, the minister's family is about the most unlikely one in the church to be able to plan regular, daily expressions of Christian family worship.

More striking examples might come to mind upon longer thought. However, these are enough to pose the question of the need for another focus in many families. Regular

activities such as those urged in Family Week literature are to be commended. Too many flimsy excuses are offered for not taking advantage of them. There is also a solution for those who have little expectation of regular daily or weekly cultivation as a family unit.

The focus has to be Jesus Christ. He can, and does, hold together those whom the duties and situations of life separate. He creates a oneness that does not depend upon constant physical nearness for its reality. If it is assumed by the parents that Christ is Lord of the house and that all activity must be judged in the light of his teaching, the children grow up with this understanding. If it is believed that Christ is with us always, then he provides a unity in family life that is just as real when the members are separated as if they were seated around the common table.

Religious Expression

TODAY is also Rural Life Sunday. This emphasis set us to thinking about the differences in city life and country life. One has to conclude that they are very few, in many places. On the other hand, if one knows where to look, he can find country people living pretty much as they did in the last generation.

Is there a difference in the expression of one's religion in the country? Our experience indicates some interesting characteristics. For one thing, city people talk more, and argue more, about religion. Conversion to the Christian faith, or a change in church affiliation is a long, slow process in the country. You will say that this is so everywhere.

Our point is that the city church arranges intensive evangelistic calling by members, as a regular thing. No doubt there are examples of a similar program in some country churches, but if they were as numerous we would surely have heard about them.

Do you suppose that "still water runs deep" could be applied in this situation? We have never heard a farmer try a "hard sell" on a prospective church member. We know farmers all over America who are the church's best advertisements because of their daily lives. Thousands of these have moved to the city and are now strong workers in their new church home. Every church has a stake in Rural Life Sunday.

Relating Our World to The Purpose of God

Evangelism in Depth

by Warren O. Harry

Minister, Christian Church
Pittsboro, Indiana

THE revolutionary character of our world quickens our awareness of the social evils that threaten both the church and society. We are also aware of the general apathy of the American church in respect to an effective witness of the Christian gospel. However, it is one thing to be aware of something and it is quite another to do something about it.

We need to rethink our evangelistic witness. We can no longer remain content with a message that has been renounced as exploitation and insincere. If this is the judgment of the world, what does the Church intend to do?

The task of evangelism is relating our world to the purpose of God. Evangelism is not adding names to the Church's membership, nor is it saving souls, nor is it winning persons to Christ. Central in the evangelistic witness is God's purpose of love (cf. John 3:16-21). Jesus taught us in word and life the creative power of God's love. The creative power of this love is able to make us new men and women.

Evangelism is asking for a response to God's love as it was manifested in Jesus Christ. It is through response that re-creation occurs. Howard Grimes, in paraphrasing Paul Tillich's con-

cept of the New Being, has said that the heart of the gospel is that "God will through Christ . . . renew our old being into something new when we respond to his love and forgiveness."¹

Therefore, we are not asking our world to come to Christ, but we are asking the world to decide what it will do with the Christ who has come to it.

The Christian gospel maintains that the same God who created the world has come into the world. The Incarnation brought our world into the redemptive act of God and, hence, reveals the simultaneous commitment of God and the world to each other. The Redemptive Community, the Church, demonstrates this redemptive act. It is through participation in the Church that one is brought into the redemptive act.

The confession of faith is only the beginning. If the New Testament implication is that we are already involved with Him, the evangelistic question is what kind of response are we going to make to the Christ who has thrust Himself upon us. From this perspective our present evan-

gelistic idea of saving the world through calling it to accept the gospel is resting on a shaky foundation.

The Gospels, especially the passion narratives, make it explicitly clear that no aspect of the world, whether religious, economic, or political, can remain neutral to what has taken place in the life, death and resurrection of Jesus Christ. Whether the world likes it or not it has been drawn into the drama of the life of Christ.

What then shall the Church say to the secular world? In the words of Paul Tillich:

Don't compare your religion and our religion. . . . Don't think we want to convert you to English or American Christianity. . . . We do not want to convert you to us. . . . We want only to show you something we have seen and to tell you something we have heard: That in the midst of the old creation there is a New Creation, and that this New Creation is manifest in Jesus who is called the Christ.²

John declares Christ to be the Word, the divine creative per-

¹Grimes, Howard, *The Church Redemptive* (Nashville: The Abingdon Press, 1958). p. 129. Used with permission of the publisher.

²Tillich, Paul, *The New Being* (New York: Charles Scribner's Sons, 1956), pp. 17-18. Used with permission of the publisher.

sonality of God. As the Word Christ has come as Creator and as Redeemer. As the Creator he creates, as Redeemer he renews. Those who accept his invitation move from darkness into the light of sonship.

John further records the reaction of John the Baptist to the Word. "John bore witness to him" and, "this is the testimony of John." (John 1:15, 19.) The world becomes related to the purpose of God through the teaching and preaching ministries of the Church. These ministries bear witness and give testimony to the gospel. It is also through these ministries that people respond to God's call.

Today, the voice of the Son is the Redemptive Community, the Church. She has come into the world "preaching the Gospel of God" and declaring, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel." This mission, channeled through the functions of preaching and teaching, is not fulfilled through such means as the saving of souls, or the adding of names to membership roles.

With the coming of God in Christ the world was saved. The atoning death of Jesus was the finality of this saving act. Through Jesus' sacrifice the world beheld the suffering God endured to make us acceptable to Himself. Since we cannot save ourselves, and since God is a God of love who desires our fellowship, He has made us acceptable to Himself. Therefore our responsibility is to accept the fact that we are already accepted.

We have been called to be Christians. Whether or not we will be Christians depends upon the response we make to the call. For those who do respond, God gives the power to become sons of God. Those whom He foreknew he "predestined to be conformed to the image of his Son." God has called the world to "be conformed to the image of his Son." The evangelistic message of the Church is to proclaim this call and ask for a re-

sponse. To "be conformed to the image of his Son," is to become a New Creation.

Through our response we are brought into the fellowship of the Church. Through the teaching ministry of the Church we are nurtured in the faith and grow in grace. We discover in depth what exactly it was God did for us.

The teaching mission of the Church is in a real sense the path to an encounter with God.

The Church encounters the world through the ministries of teaching and preaching. Through preaching, the Word is proclaimed and through nurture the way of life the Christian gospel calls for is brought into contact with the daily life of people. Through preaching both Christian and non-Christian discover the unsearchable riches of Christ. Through teaching they discover what these riches mean.

When the Word is proclaimed and taught in truth and faith they who fall away from the fellowship are in danger of being lost forever. This is the danger of inactive and nominal membership. We should, then, welcome into the Church only those who have made a positive response to the gospel. This is one motivation behind the increasing emphasis on church membership classes.

Finally, what is the response we make to His call? Broadly speaking, the response is one of self-acceptance in the light of the consequences of sin. Sin results in separation from God and neighbor. The separation is loss of identity, mission, and destiny. When we are aware of our sin and its consequences we can give a faith-response. This opens us to receive the grace of God which heals the fractured relationship and makes us acceptable to Him.

When we make our confession of faith in the presence of the Church we are in a sense dead to the past and its selfish desires. We crucify our sins with our confession. Our grave is the bap-

tismal water. From the grave, by the Spirit of God, we are raised to a new status and enter the Church. Now we begin the life of lives.

Those who are of the Church must relate their world to the purpose of God by calling the world to examine in depth the act of God in Christ. They must lay down the challenge in explicit and uncompromising terms. They must emphasize the importance of response, pointing out that failure to respond to the gospel is to continue to live in the hell we have made out of human existence. To respond is to give up our life in order for it to be saved in "this present evil age." We must sharpen the sword of our evangelistic witness.

If we are ever called upon to be an evangelistic witness to our neighbor what will we say to him? How will we ask him to relate himself to the purpose of God? Will we invite him to church? Will we tell him how much he needs the church and how much the church needs him? Or will we challenge him to do something about the salvation that is already his if he will accept it through confession and faith?

The answer we give to these questions will reveal the fabric out of which our churches are made. We dare not be a wide-open community. We must walk in the spirit, the spirit of truth and temperance, forgiveness and love. We must become a worshipping community. This is the only way the Church can present a united front to the world which lives as though God has done nothing.

When the Redeemed Community as expressed in the local church has been welded in love through a renewed response to the creative love of God, she can then challenge the world around her to do something about the Christ in its midst. When the Church has done this it can then call itself, in all humility, an evangelistic community.

THE KING WHO OWNED EVERYTHING

A MODERN PARABLE

by

DON WILSON BASHAM

ONCE a wealthy king who desired to help his people was riding through his kingdom when he saw a farmer whose face was very sad.

"Why are you sad, my good man?" the king asked. "Is your land no longer fertile, and have the sun and rain ceased to nourish your crops?"

"No, your majesty," replied the farmer. "The earth brings forth bountifully, but the markets will not buy all I can produce. My wife complains bitterly for our fortunes do multiply but slowly."

To himself the king said, "I must help this poor man lest his complaints reach the ears of the lords of my own court and strengthen my enemies!"

To the farmer the king said, "Fear not, good man! Go! Plant your fields and increase your harvests! Your king will purchase the food you cannot sell and give it to the poor." And the king congratulated himself saying, "My reign is secure, for not only have I solved this farmer's problem, but I shall become known as the king who cares for the poor." So the king and the farmer each went his own way rejoicing.

But to the king's dismay, soon all the farmers were increasing their harvests, and he had to buy their crops too. Soon there was more food than even the poor

could eat. The royal storehouses overflowed. The king levied higher taxes so he could purchase more food. With the royal storehouses full, he ordered the farmers to build bigger barns.

The king paid for the barns, he paid for the food, and he paid the farmers rent for the barns to store the food. Still the harvests increased.

In desperation the king began to pay the farmers *not* to raise food. He paid them to leave a portion of their land idle. But the farmers said, "We will outwit the king," and working harder they produced more food on less land.

Then all the other people began to cry, "Why are we not paid by the king?" Said the tailor, "I can make two suits a day but sell only one. Let the king buy the other or pay me not to make it."

Said the printer, "I can print twice the newspapers I can sell. Let the king buy half my papers or pay me not to print them."

Said the innkeeper, "I have twelve rooms but only five guests at my inn. Let the king rent my empty rooms."

And all the people in all the arts and all the crafts said, "Let the king pay us!" No matter what the people wanted, they all cried, "Let the king pay!" And the king paid.

Soon the time came when the king owned everything and everyone worked for the king. No one

had to worry. They all had security.

The farmer ignored the weevils in his wheat, saying, "The king pays anyway."

The tailor was unconcerned that his suits were ill-fitting, saying, "The king pays anyway."

The printer said, "It matters not that my newspapers print lies, for the king pays anyway."

The innkeeper no longer bothered to clean the rooms at the inn, saying, "The king pays anyway."

And all the people in all the arts and all the crafts no longer concerned themselves over the quality of their work, saying, "The king pays anyway."

To remind the people of all that he had done for them, the king ordered huge signs to be erected throughout the kingdom. The signs read:

YOUR KING IS WATCHING OVER YOU!

And all the people were complacent and contented for no matter what happened the king always paid.

After some years the king died and a new king reigned in his stead; a king about whom it was whispered, "He has a mind to rule the people." Rumors filled the air concerning vast and disturbing changes the new king was going to make. The kingdom was to be strengthened to protect itself from the "enemies without." The efficiency of the workers had to be increased. Production quotas were established. The new king was starting a new order, a new program. It was to be called "The People's Program."

Among the first edicts issued by the new king was one calling for the huge signs throughout the country to be revised. The people stared long and hard at the new signs, and many began to weep bitterly. But others tried to assure one another saying, "Nothing has changed; not really! The new signs read almost the same as the old ones!" The new signs read:

YOUR KING IS WATCHING YOU!

Mr. Basham is minister of Washington Memorial Christian Church, Silesia, Maryland (Capital area).



"Christianity Today" Chides NAE for . . .

"Intellectual Neglect"

GRAND RAPIDS, MICH.—Dr. Carl F. H. Henry, editor of *Christianity Today*, chided the National Association of Evangelicals for intellectual neglect.

In an address before the nineteenth annual convention of the NAE here, Dr. Henry urged the group to sponsor scholarly studies in theology, evangelism, and social ethics.

"Theological revival sooner or later must enliven NAE," he warned, "or theological decline will stifle it."

"The National Association of Evangelicals has labored through many years with many fine practical achievements to its credit," he said. "But it seems to me to have fallen short in the intellectual arena whose neglect not only leaves any agency powerless against its competitors but breeds internal inconsistency and inconstancy which invite deterioration of any principled fellowship."

N.R.P.C. Convention Held in New York

NEW YORK—Four daily newspapers, and a weekly news magazine were cited for excellence in reporting religious activities by the National Religious Publicity Council at its 32nd annual meeting here.

As the highlight of its two-day session, the NRPC presented its 13th annual "Awards of Merit" to the New York *Herald Tribune*, the Washington (D. C.) *Post*, the St. Petersburg (Fla.) *Times*, the Toronto (Ont.) *Telegram*, *Time* magazine, and station WFIL and WFIL-TV of Philadelphia.

The awards were made at the Publicity Council's annual dinner at the Waldorf-Astoria Hotel in recognition of "outstanding service rendered to organized religion through the pursuit of impartial journalism, and as a testimonial to continued efforts, in behalf of all faiths, to advance the spiritual life of our nation."

Among Disciples present for the NRPC convention were: Mrs. Louise Moseley, Indianapolis, public relations staffer for Unified Promotion; Jimmy Suggs of Indianapolis, director of information for the

International Convention of Christian Churches; Mrs. Emory Ross, director of World Day of Prayer for United Church Women; James M. Flanagan, St. Louis, associate editor of *The Christian*; and John W. Osberg, executive secretary for the American and Chicago Bible Societies, Chicago, Ill.

Church Press Awards Made in Chicago

CHICAGO—*Together*, monthly magazine of the Methodist Church, *This Day* (Lutheran Church—Missouri Synod), a monthly magazine, and *The Christian Century*, weekly non-denominational opinion and news journal, received top award citation at the annual meeting of the Associated Church Press here.

Together was cited for its superiority in makeup, typography and the use of color and was the only publication specifically cited for excellence in this category. *The Christian Century* received the award citation for excellence in content "in keeping with the expressed purposes of the publication," along with *This Day*, a family magazine.

Cited for superior achievement in specific fields were the *Upper Room*, Methodist devotional magazine, and *The Methodist Story*, a program magazine.

Eight publications received the ACP's award of merit for excellence in Christian journalism. Among these was *World Call*, Disciples' monthly outreach journal. Three magazines were given citations for news presentation, including *The Christian* (see page 19).

Elected president of ACP was Edwin H. Maynard, editor of *The Methodist Story*. Alfred P. Klausler, editor of *The Walther League Messenger*, youth publication for the Lutheran Church—Missouri Synod, was named executive secretary, succeeding William B. Lippard, who is editor emeritus of *Missions*.

Resolutions approved at the editors' meeting expressed opposition to the use of government funds to aid private and parochial schools, noted dangers in the recent U.S. Supreme Court decision upholding the principle of prior restraint of a motion picture and expressed fear that "by extension" the tribunal's decision might bring about prior censorship of other communications media.

Conference Hits Immigration Law

WASHINGTON, D. C.—Sharp criticism of this country's immigration law was voiced in a "Summary of Concerns" adopted by church workers who participated in the National Consultation on Immigration Policy in the U.S. here.

"We are critical and ashamed," the statement said, "of the present basis of our quota system resting upon the national origin of our white population as per the census of 1920."

The two-day consultation was co-sponsored by Church World Service and the Department of International Affairs of the National Council of Churches.

"While recognizing the limitations imposed by our economy and related factors to absorb an unlimited number of immigrants," the statement declared, "nevertheless we feel that the thrust of our basic law neither adequately reflects Christian concern nor furthers our national interest responsibly."

The statement added: "In particular, we are critical and ashamed of the present basis of our quota system resting upon the national origin of our white population as per the census of 1920, and strongly urge the abandonment of that system or a drastic revision of it in a direction which will exclude any racial or regional discrimination among those who seek to enter our land. In addition, we believe that the same standard of justice which is applied to native-born Americans should also be applied to naturalized Americans."

National Council Gets Top Honors Medal

NEW YORK—The National Council of Churches today received the George Washington Honor Medal Award of the Freedoms Foundation for "pointing up the differences between Christianity and communism and the unique values of the American way of life."

The Council received the award together with the ABC network for a series of radio programs entitled "Christianity and Communism."

General Secretary Roy G. Ross accepted the medal for the NCC.

Summer Conferences On Christian World Mission

NEW YORK CITY—The Joint Committee on Summer Conferences recently released here the dates and locations for the Christian World Mission conferences scheduled for this summer.

These conferences are planned for ministers, laymen and lay women concerned for the mission of the Church. In 1961 they will center around the 1961-1962 mission themes "The Christian Mission in Latin American Countries and "Churches for New Times."

In addition to educational opportunity, the conferences will offer inspiration, information and recreation.

Dates and locations of these interdenominational conferences are as follows:

Southwest Conference on the Christian World Mission, June 10-16 at Mt. Sequoyah Assembly, Fayetteville, Ark. Contact person: Mrs. R. C. Allmon, 204 E. Kansas St., Walters, Okla.

Rocky Mountain Conference School of Missions, June 11-17 at Colorado Woman's College, Denver, Colo. Contact: Mrs. Max Van Hall, 1337 Newport St., Denver 20, Colo.

Silver Bay Conference on Christian World Mission, July 12-19, Silver Bay, N. Y. Contact: J. Allan Ranck, 475 Riverside Drive, New York 27, N. Y.

Northfield Conference on Christian World Mission, July 16-22 at Northfield School, East Northfield, Mass. Contact: Theodore S. Horvath, 14 Beacon Street, Boston 8, Mass.

Ecumenical Mission Conferences, July 28-Aug. 2 and Aug. 2-7. Two separate conferences will meet at Asilomar, Pacific Grove, California, on above dates. Contact for both: Janet Verkuy, 83 McAllister Street, San Francisco, Calif.

Midwest Conference on the Christian World Mission, Aug. 7-11 at Northwestern University, Evanston, Ill. Contact: E. Morris Egeland, Belwin, Iowa.

Chautauqua Conference on the Christian World Mission, Aug. 20-25 at Chautauqua, N. Y. Contact: Ruth Ransom, Chautauqua, New York.

Pacific Northwest International Mission Conference, Aug. 23-28 at University of Vancouver, Vancouver, B. C. Contact for U. S. A. Mrs. H. T. Dieterich, 15003 14th Ave., SW, Seattle 66, Wash.; for Canada D. H. Telfer, 3803 W. 23rd Ave., Vancouver 8, B. C.

Fosdick Gives Library

PUERTO RICO—Dr. Harry Emerson Fosdick, minister emeritus of the Riverside Church, New York, has made a gift of his entire library of theological and resource books to two overseas theological seminaries.

The Evangelical Seminary here and the Dondi Seminary in Angola, West Africa, will be the recipients, at his request, of hundreds of Dr. Fosdick's "working books," from which he prepared his sermons for more than 50 years. The library, estimated at some 1,400 volumes, will be divided between the two seminaries.

The Evangelical Seminary of Puerto Rico is sponsored jointly by

the Methodist Church, the Evangelical United Brethren, the Congregational-Christian, the American Baptists, the United Presbyterian U. S. A. and the Christian Churches (Disciples).

The Dondi Seminary in Portuguese Angola is jointly sponsored by the Congregational-Christian Churches, the Methodist Church and the United Church of Canada.

New English Bible May Promote Unity

LONDON—There has been hints that the New English Bible, sponsored by the Church of England (Anglican) and interdenominational in character, could serve as the basis of an agreed Bible text acceptable to both Protestants and Roman Catholics.

Thomas Corbishley, a Jesuit Priest who is superior of the Farm Street Church, London, said that "clearly such a Bible in common would be a most useful instrument in the business of promoting unity between all Christians.

"Broadly speaking," he added, "it is safe to say that the new translation, based as it is on strict scholarship and not seeking to be the expression of any denominational or doctrinal leaning, could at least serve as a basis for an agreed text."

From Judean Hills

Valuable Discoveries

JERUSALEM—Flawlessly written legal and administrative documents from the second century are among the 40 or more papyrus and scrolls found recently in the Judean wilderness not far from the Dead Sea.

Dr. Yigael Yadin, professor of archeology at the Hebrew University here, told a press conference that the documents exceeded in "clarity of language, beauty of script and wealth of detail all documents hitherto discovered of that period."

He recalled that last year the same caves yielded letters from Bar Kochba, leader of a Jewish rebellion against the Romans.

Dr. Yadin declined to give details of the new papyrus already opened and deciphered until further study has been made. However he said they were doubtless part of the archives of Bar Kochba's district administration at Engeddi that were hidden by retreating Jewish soldiers before their final annihilation.

He Has Been Critic of Top Protestant Leadership And National Council of Churches

Rep. Walter Retiring

WASHINGTON, D. C.—Rep. Francis E. Walter (D.-Pa.), 66, chairman of the House Un-American Activities Committee and a bitter critic of Protestant churchmen who have opposed his committee, announced he will not seek re-election to Congress in 1962.

A member of the House since 1933, he has been in poor health recently.

In a recent House speech Rep. Walter assailed those Protestant ministers and church councils opposing the showing of the film "Operation Abolition."

The movie depicts a student demonstration last year during hearings of the committee in San Francisco. It implies that church groups and student organizations which had opposed the hearings were "dupes" of the Communists.

Rep. Walter took a leading role in caustic questioning of Methodist Bishop G. Bromley Oxnam of Washington at a committee hearing in 1953. The hearing resulted in complete clearing of the bishop of charges that he had aided or supported Communist causes.

The congressman attacked the National Council of Churches during the dispute in 1960 over an Air Force manual which had alleged the council and its membership were "soft" on communism.

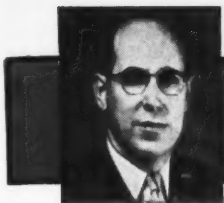
He called a hearing at which he and other committee members tried to get Air Force Secretary C. Dudley Sharp to say that charges in the manual were true. Secretary Sharp, however, said the charges were unsubstantiated and insisted that his action in withdrawing the manual was proper.

For S. Presbyterians

New Century

ATLANTA, GA.—Nearly 4,000 congregations of the Presbyterian Church in the U. S. (Southern) held dedication services January 1 marking the start of the denomination's second century and launching a three-month "Mission to the Nation" evangelism program.

Theme for the centennial year is "Our Heritage and Mission," with churches' efforts being directed to "the Mission of Friendship, the Mission of Christian Action and the Mission of Proclamation."



Consulting the Pastor by Charles F. Kemp

A PLEA FOR UNDERSTANDING

RESearch studies reveal that more failures in employment are due to an inability to get along with other workers than are due to inability to do the job. Marriage counselors say most family problems come with a breakdown in communication, the inability to understand how another feels and thinks. Most church squabbles are not due to doctrinal or theological differences but to poor interpersonal relations, jealousy, envy, bitterness.

All of which underlines the fact that one of the greatest needs of our day is the ability to understand. Many of our problems could be averted and much unhappiness could be eliminated if men would make an honest effort to understand other men.

What a difference it would make if all parents could understand their children, and children could understand their parents; if employers understood how it feels to be an employee, and if employees could understand the problems of the employer; if all teachers understood their pupils, and if all pupils understood their teachers; if all pastors understood their congregations, if the members of the congregations understood their pastors.

We would not be so critical if we understood. In fact in many cases our criticism would change to sympathy and our condemnation would change to a desire to help—if we really understood. In many cases tension and bitterness would be changed to acceptance—if we only understood.

Understanding does not come easy. It means we must make an honest effort to put ourselves in another's place, to see things

through his background, to sense and grasp his feelings, to appreciate his point of view—to forget ourselves in his interests.

It means this must be done—when it is the most difficult to do—when the child, or the employer, or the one who opposes us is the most difficult to explain; then more than ever they need to be understood.

This can only be done through discipline, long practice, honest effort—a deep resolve to love and with the help of prayer. But this is one of our greatest needs, as pastors, parents, counselors, husbands, wives, teachers, friends—only as we honestly understand can we help.

What Is the Relationship of Preaching and Pastoral Work?

Two of the most sacred and significant responsibilities your pastor has are 1, those occasions when he stands in the pulpit and presents a message to his people on the meaning of the Christian faith, and 2, those occasions when he sits down beside someone who is sick or in trouble, and tries to minister to him. What is the relationship between these two functions? Each contributes to the other.

I. Real preaching is taking the needs of the people on one hand, and the Christian gospel on the other, and bringing the two together. Pastoral work provides the background from which this can be done. A man can't speak to people's needs unless he knows what they are. He can't know what they are unless he goes where his people are, unless he listens when the people come to him. That is pastoral work.

Rufus Jones once said, "It is

impossible to help anybody with a message until you can, in some measure, share his life."

Pastoral work contributes to preaching in that it establishes a relationship. Preaching is more than just the preparation and delivery of sermons. It is a relationship between pastor and people.

If the pastor is faithful in time of need, if he listens when people bring their problems, they will listen to him with a new earnestness when he gets up to preach. He is not just a voice now; someone who preaches sermons; he is a friend who knows them, understands them, and can speak to their needs.

II. Preaching, on the other hand, also contributes to pastoral work. It establishes an attitude of confidence and trust that can lead to pastoral counseling. If a man speaks with an understanding of life, if he really makes the Christian faith applicable to life, people will say, "I think this is a man who could help."

On the other hand, if his preaching is too judgmental, overly critical, unrelated to life, or superficial, they will say, "He would never understand. I don't want to share my problems with him."

Preaching provides a background for pastoral work. Doctors, lawyers, psychiatrists, social workers, and marriage counselors see people about personal problems. The pastor is the only one who appears before his people once a week, and discusses with them the issues of life; he is the only one who can surround his individual counseling with a whole philosophy of life.

Some things can be accomplished in speaking to a group, that cannot be done in the interview. Some things can be accomplished in the interview that could not be done in a group. Neither is a substitute for the other. One strengthens and supports the other. The pastor who is faithful and skillful in both areas is a man who really can change lives.

a way to serve

By Gertrude Goering

as told to Peryl Wade Parsons

WHEN I awakened from sleep on that dismal October morning I had a feeling of smothering. I tried to throw up my arms but they would not move. I tried to turn over but my body remained motionless. Panic took hold of me. It is a frightening thing when your hands that have served you so well suddenly refuse to carry out orders from your brain. Sweat broke out all over me as I worked frantically to move some part of my body. I had the sensation of being shut inside a box or of being strapped down.

My husband and my daughter heard my cries and hurried to me. Soon our family doctor was there.

"What happened?" I asked fearfully.

He stood beside my bed, speaking quietly. "Nothing would be gained by deceiving you. This is the climax of what you've been experiencing for years. Your motor nerves have gradually ceased functioning. You've been a wonderful patient all along and I know you'll go right on accepting what can't be helped."

"But doctor," I protested. "I've had my arms, my hands to help me. Now I can't move them. I can't move at all except my eyeballs and my jaws."

He smiled. "Have you thought what a blessing you can still talk? And chew? Draw upon your faith. This is the time to make it serve you."

He was right, I knew. My stunned mind tried to follow him as he said, "There is more to life than our ordinary occupations no matter how important those things may seem to us."

In the black days and long, black nights that followed that October day, while I fought despair I searched my memory for any bits of comfort: "The Lord is my shepherd . . . The Lord is my shepherd," I repeated mechanically. "He restoreth my soul . . . yea though I walk through the valley of the shadow of death I will fear no evil."

The majestic words that I had memorized in childhood because of their poetic beauty now came alive with a personal meaning for me. When one is in the valley he can have the prospect of climbing to higher ground again. I wouldn't let my spirit stay in the valley. I recalled my doctor's statement, "There is more to life than our ordinary occupations." I must use my will power to forget about my body in which my mind, my spirit were imprisoned.

This is no easy thing to do. We all tend to think of our bodies as ourselves. The pangs of hunger, sensitivity to heat and cold plague us. Or is it just the house we live in?

I soon found that when nothing but one's mind is active one's thoughts tend to get tangled unless one is watchful to direct them. Strange fancies, absurd or shocking or frightening sift

through the mind and must be driven off. I took myself in hand knowing that I must fill the void with positive thinking.

I learned to thank God each morning for my fortunate situation: My husband and I live with our daughter and her family in their large house and we have the means to pay our way. My bed is near a large window where I can watch the street and mark the change of seasons. Always an avid reader, I now have a book and magazine rack swinging over my bed. I turn pages by holding between my teeth a stick with wires, like a fork, on the end to help me turn pages.

The television set at the foot of my bed was the means of showing me a way by which I could be of some service. One day my 14-year-old grandson, Eric, said, "Grandma, would you please watch the world series game today? Tell me how it goes? I have to go to school."

"Of course," I said. "You tell me the things you want me to remember."

He turned on the TV and dialed the proper channel before he left the house and I watched the game with his instructions in mind. I am blessed with a good memory as well as good sight and hearing so it was a pleasure to be able to tell him how his favorite players had performed, along with the score. My success in this gave me ideas. Why couldn't I report other things to my dear

family, assorted programs that they did not have time to hear in their busy lives.

My days began to have meaning for me. For my daughter and son-in-law I listened carefully to speeches by national and international figures, making mental notes of the important points in their talks. Then there were reports from United Nations Headquarters and special news bulletins. My husband was glad to turn the dial to the right places on radio or TV and I had a feeling of accomplishment in being able to report accurately what various members of my family wanted to know.

When ten-year-old Sammy's teacher called on me she said, "I have a very sincere compliment for you. I overheard Sammy and two other boys having an argument. Finally Sammy said, 'All right. We'll ask Grandma. She'll know.'"

I had things to wake up for now. I could get the real early news that came before the family was awake. At nine o'clock I liked to get a new recipe for cookies or a fancy dessert to pass along to the kind neighbors who might have missed that program. Then little Sharon, who lived down the block, was working hard to win in the county spelling contest and wanted me to pronounce words for her. We worked on it each afternoon when she came from school, drilling on the catchy ones, especially the "ie" words. She was so grateful for the help that she insisted upon feeding me my dinner. Susie, my granddaughter, was bewildered by fractions so we wrestled with that in spare times. My daughter laughingly remarked, "Mother, I think you're operating a studio."

Humorous incidents happen now and then. One night when the household was sleeping, the cat got on my bed and was quite a nuisance, rubbing his head against my face and pawing me. When I couldn't rid myself of him by ordering him down I let out a scream to end all screams. He leaped from the bed into the

-Churches' Approach to Juvenile Delinquency

(Continued from page 6.)

for of such is the kingdom of heaven.'" (Matt. 20:13, 14, K.J.V.)

We need to know with whom our children associate, where they go, and when they come in. We are always amazed in Court when we ask parents whose child has violated the law after midnight, whether they knew where their child was at that time of night, and their stock answer is a "No." The automobile has signalled such an advance in our lifetimes, and because many children can be involved in delinquent acts through use of the automobile, reasonable rules need to be adopted as to the use of the family car.

The kind of practical discipline is well illustrated in that portion of "A Good Home" which says: "If his early mistakes and so-called badness are understood as a normal part of growing up. If he is corrected without being hurt, shamed or confused . . . If he is moderately and consistently disciplined from infancy, has limits for his behavior and is helped to take increasing responsibilities for his own actions. . . . If he has something to believe in and work for, because his parents have lived their ideals and religious faith."

Unless we fulfill our responsibilities as Christians in the matter of prevention—unless we get on with the business at hand—

hall, landing upon my alarmed husband.

Another time my two-year-old granddaughter tried to be helpful. She had seen other members of the family feeding me so she climbed upon my bed and sat astride my chest trying to push a sweet roll into my mouth. I accommodated by taking a few bites then I told her, "That's enough. Get down." But she found it so interesting that she continued to push the roll against my set teeth. I was forced to

we will not diminish or lessen the avalanche of five million youngsters headed for the juvenile courts in this decade.

We dare not remain complacent. Jesus drew up the indictment when he said: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

And if we fail to do the things that can be done to prevent delinquency and the sorrow and heartache which goes with it, we shall have offended our children and there will be probable cause for the voting of a "True Bill"—and a finding that we are guilty as charged in the indictment.

The Church makes a positive approach to the problem of juvenile delinquency. Religious training in the home and special attention to the formative years of childhood are needed. Personal evangelism to get parents and children into the church and efficient and effective church programs to help them are needed. Good youth programs, concerned counseling, sufficient devotion of time, money, and talents for the Church, understanding and discipline—all these are the positive ways to reduce delinquency. I am of the firm conviction that delinquency can be reduced, and will be reduced, when we accept the challenge of our time.

call for help.

It would be untrue if I said I have found contentment. I have periods of despair when I realize that I may live on in this tomb of mine for years. When self-pity threatens me I take myself sternly in hand. I count my blessings, for they are many. And I light a lamp of gratitude to the Heavenly Father for the selfless devotion of my dear family and friends. Always I give humble thanks that I have found a small area in which I too can serve.

Discipline in the Home



"Where the Scriptures Speak . . ." by the Editor

**Scriptures: Proverbs 4:1-4; 10:1;
13:24; 20:11; 22:6; 29:17;
Ephesians 6:1-4.**

TODAY is the last day in what our church calendar calls Christian Family Week. This is a good time for us to think about the relationships in the home as experiences in Christian life. We are still on a series of lessons regarding biblical wisdom and ethical problems. It is certainly one of the relationships in which we need guidance, when we talk about the home.

The Proverbs are written from father to son. This is always the way it was in the Orient in those days. However, it is interesting to notice one beautiful reference to the mother in this first passage of scripture. The father tells his son that he received the teaching from his father when he was "the only one in the sight of my mother." (4:3.) Mother love has not changed much, fortunately. Even in those days, when the father made the decisions, the mother still found ways of expressing her love for her child.

There is a continuity of teaching that must not be overlooked. This Proverb indicates that quite clearly. The father is not boasting when he tells his son not to forsake his teaching. This is teaching which he received as precepts from his father.

It was always thought in those days that God would give long life to those who obeyed him and kept his commandments. We know that goodness does not insure longevity, but, on the other hand, it often helps. Many a person goes to an early grave because he did not take care of his physical body.

The teaching of the Proverbs may sound stern, but underneath one sees the human relations. "A wise son makes a glad father." (10:1.) Not everyone obeyed the teachings of his father in those days, either. There was genuine pride in the heart of one who saw his child obey the teaching of the ages, as it was passed on from generation to generation.

Everyone has heard the Proverb about sparing the rod. (13:24.) The language is strong. It is said that one who spares the rod "hates

his son." It is encouraging to a father to know that they had some qualms of conscience in those early days, too. Real love is best expressed by a parent who is able to discipline his child. But what is proper discipline? And, what external pressures are best to use?

The Proverbs do not answer these questions for us, at this point. There is one trouble with placing discipline in the hands of the parents. This system assumes that the parents always know what is best for the child. Having been both a child and a parent, I am persuaded that the parent often acts on the basis of his own selfish desires, or on the basis of tradition. Unfortunately, not all parents have absorbed the learning of the race so that they comprehend it better than the children. It is surprising how much you can learn from your children about right and wrong, if you will take the trouble to observe and

listen.

As it is said in Proverbs 20:11, "even a child makes himself known by his acts." The motives of a person are the things to watch. If you decide to use the "rod" every time a child spills something, or, later on, when she comes in ten minutes late, you are in for trouble. The intent of the child may not be at stake, in either instance. There is nothing more dangerous to Christian family life than a "rod" in the hands of an ignorant parent.

The Proverbs were written by wise men. They not only inherited the teaching of the generations, they added to it themselves. So they knew that if you trained up a child "in the way he should go" that the learning would be his for life. (22:6.)

This is literally true, and in accord with the best child psychology that we know today. That is to say, if you could look back into all

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR MAY 14, 1961

The Scripture

Proverbs 4:1-4

- 1 Hear, O sons, a father's instruction,
and be attentive, that you
may gain insight;
2 for I give you good precepts:
do not forsake my teaching.
3 When I was a son with my father,
tender, the only one in the
sight of my mother,
4 he taught me, and said to me,
"Let your heart hold fast my
words;
keep my commandments, and
live."

10:1

- 1 A wise son makes a glad father,
but a foolish son is a sorrow
to his mother.

13:24

- 24 He who spares the rod hates his
son,
but he who loves him is diligent
to discipline him.

20:11

- 11 Even a child makes himself
known by his acts,
whether what he does is pure
and right.

22:6

- 6 Train up a child in the way he
should go,
and when he is old he will not
depart from it.

29:17

- 17 Discipline your son, and he will
give you rest;
he will give delight to your
heart.

Ephesians 6:1-4

- 1 Children, obey your parents in
the Lord, for this is right.
2 "Honor your father and mother"
(this is the first commandment
with a promise), 3 "that it may be
well with you and that you may
live long on the earth." 4 Fathers,
do not provoke your children to
anger, but bring them up in the
discipline and instruction of the
Lord.

the childhood experiences of the person who has gone wrong in adult life, you could probably find the point where the first mistake was made. No doubt the mistake was one which was not obvious and visible. It was some little mistake in the teaching or in the learning process that found its expression only in later, adult life.

The Hebrews put great stress upon "face." They wanted to make a good impression, in public. They probably were not much different than us, in that respect. You notice through these Proverbs that the desire is to have a child in whom the parents will be proud and from whom they can receive joys in their old age. A disciplined son "will give you rest" (29:17), it is said. Every father looked forward to the day when his son would delight him and give him pleasure. Only proper teaching and discipline could insure this future happiness.

You will notice all through this

text that the discussion regards a father and his son. We must realize that this teaching is in the framework of the social customs of the time. We do not expect to find a similar essay on how a mother would train her daughter or her son. As I said earlier, there is one inkling in this text that the mother has something to do with the son, at least in the "tender" age. (4:3.) I suspect, if the truth were known, that the mothers were even more important in the household than the fathers thought they were.

So far as Christian homes are concerned, it is out of the question to assume that wives, sons and daughters are under the domination of a man who knows all the proper answers. The Christian home is the only truly communal enterprise. It is at its best when all members of the family are respected equally and when each member of the family has the opportunity to offer what he has and to be what

he is, for the benefit of the whole group.

We have one final passage of scripture from the Ephesian letter. Here, the phrase "in the Lord" is added to the injunction to obey. (6:1.) The commandment to honor father and mother is recalled from the original Ten Commandments. Again, long life is promised for those who do these things. (Verse 3.)

It seems to me that the last verse is one we need to look at very carefully. Fathers are enjoined that they should "not provoke your children to anger." This recognized that the old gentleman may have little more effect than to create a scene. And, anger on the part of the children and the parents together, is not conducive to Christian growth. The thing is to bring up children in "the discipline and instruction of the Lord." It's not always easy to do, but it is a worthy undertaking.



Meaning for Today

by John Thompson

THE need for discipline in the home is illustrated in the experience of the graduate student at the University of Wisconsin who was writing a paper on juvenile delinquency. As part of his research on the problem he decided that he would call different homes at about nine o'clock in the evening where he knew there were young people in the family and ask the parents the question: "Do you know right at this moment where your son or daughter is?" On the first evening of his experiment he called five different homes and in each instance the phone was answered by a child who did not know "where in the world" his parents were. The student quite naturally concluded that the study of the problem of juvenile delinquency begins with the problem of parental delinquency.

Concerned with this problem of parental delinquency an outstanding educator in our country said that 80 per cent of our modern parents are liabilities; when his percentage was questioned, he admitted that he might be wrong and raised it to 90 per cent. As our Scripture emphasizes, discipline begins in the home with parents who are subject

to the authority of God. Our memory selection from the Book of Proverbs has been suggestively paraphrased to read: "Train up yourself the way your child should go, and when you are old you will not regret it."

It is in the home that children should learn respect for authority. It is not something that they learn by themselves but through parents who exercise discipline over them in such a manner that they learn respect for the moral order. Children do not resent discipline that is dependable and fair, but they come to realize that it is for their own good. Young people want bounds set; they want to know what is expected of them.

Actually a discipline properly exercised contributes immeasurably to the child's sense of security. But when a child does not know what is required of him—when any discipline exercised is according to the whim of the parent, it is not much wonder that he grows up frustrated, plagued with a feeling of insecurity, disrespectful of any kind of authority, and contributing to the problem of the "J.D."

Discipline must be the expression

of love and concern and not the release of an outraged anger. A discipline motivated by genuine love seldom has to be expressed through physical punishment, but if the time comes that this seems necessary it should not be spared.

You have a responsibility to the society in which you live to be the kind of parent that your children will not grow up to be a liability to society, but rather that they shall constructively contribute to life as an expression of gratitude to God and love for their fellowman. But by the "time some parents get around to putting a foot down, the child already has his foot on the accelerator."

The discipline of love is experienced in a family where there is the real feeling of "togetherness." There is no experience that can contribute more to this sense of fellowship and belonging—to the solidarity of the home—than family worship.

It has been suggested that "worship cannot be divorced from discipline and that genuine worship is the doing of the will of God." Family worship can develop a sense of reverence for God and hence a concern for His authority that can lead to a respect for all authority.

A family which was moving to a new community were looking for a house. As they visited some friends in the area, someone commented, "I hear you are looking for a home." The wife and mother of the family quite promptly replied: "We have a home, we are just looking for a house to put it in." This mother realized, as every parent must, that a real home is "not an accident but an achievement."



Thoughts in the Night

By Frank Johnson Pippin

MAMA'S FLOWERS

WALT WHITMAN'S confession of faith was simple and yet profound: "I love God, flowers, and little children." His *Leaves of Grass* was born out of his passion for life and that passion was constantly fed with this trinity of his love—God, flowers, and little children.

Mama's confession of faith was about the same. No one ever doubted her abiding love for God, nor her unstinted devotion to a little child. These were so much a part of her that everyone took them for granted and one rarely if ever spoke of them. But Mama's flowers were something different. They set people to talking.

It was delightful to see and scent, in season, her myrtle trees in bloom, her cape jasmines, her red, white, and yellow roses, her lilies, violets, honeysuckle, and morning glories, and her favorite tuberose. I remember also her small patches of pansies, jonquils, and cups of gold. And there were her privet hedges that I always called partly mine. I hauled the rootless sprigs from my uncle's plantation home, three miles away, in a large baby buggy that I had converted into a small wagon. Mama and I worked until nearly dark planting them that day, thirty-five years ago, and I just knew those sprigs would never take root and live. But they did, and those hedges stood for thirty years, until we had moved away from the old house and the highway was changed to eat up yard, flowers, and hedges alike. I am glad Mama wasn't there when it happened. It would have broken her heart.

Mama had green hands. Every

seed and sprout she planted seemed to spring up overnight into strange life and beauty. Those quick hands loved to feel and fondle the freshly worked earth and often she'd press to her nose her soiled hands, full of the fresh loam, to smell its earthy tang. Once up, she guarded her charges with our eyes as well as hers. "Stay out of Mama's flowers!" was as common a warning in the front yard as "Stay out of Papa's chair" was in the living room. But she shared her flowers. In full-bodied bloom and odor, they could be found in vases or bowls on the piano and the dining table, on the altar at church, and on the quiet graves of friends and loved ones long gone.

Mama's life, like some of her flowers, had its thorns, but she lived her life and tended her flowers in Frank L. Stanton's faith that. . . .

*This world that we're a-livin' in
Is mighty hard to beat;
You get a thorn with every rose,
But ain't the roses sweet?*

Back home last week, I noted the flowers around her Island cottage had withered and died. And from what I saw of her suffering inside, I know that Mama will not be planting and toiling with her darling flowers any more on this good earth. But there are flower gardens Elsewhere. And from what I know of Mama and her flowers, I am certain that she'll be adding her favorites to the Rose of Sharon and the Lily of the Valley, under the Bright and Morning Star.

(Mama fell asleep March 21, 1952, three months after this was written.)

READY FOR COMMUNION?

by Merrill L. Cadwell

In one of the old and honored services of worship which has been used by fellow Christians for many years as they approach the Lord's Table, there is to be found the following passage—"Ye that do truly and earnestly repent you of your sins, and are in love and charitable with your neighbors, and intend to lead a new life following the commandments of God, and walking henceforth in His Holy ways, draw near with faith, and take this holy sacrament to your comfort."

There are many values in this well-worded, comprehensive statement, but one of the greatest of them is to be reminded of our need for spiritual preparation for true participation at the Master's table. We who come to this table more frequently than many others, would be well cautioned to make preparation in our hearts each time we present ourselves at this table of memory for without this anticipation we may fall into an empty habit or actions which leave our souls untouched and un-moved.

This statement reminds us of the need for repentance before we seek to worship here. Behind this necessity and underneath it is the awareness of the Master that if aught separates us from our fellowmen, it is well to leave our worship until we have re-established brotherly relations with our fellowmen, for if we do not love our brothers whom we have seen, how can we say that we love God whom we have not seen?

This old statement of the church not only looks backward to our past lives and repentance, but forward to our determination to henceforth follow with growing loyalty the commandments of God. When we pause to consider this caution too is well taken for unless we mean to retain the spirit of Christ in our very hearts—to determine our lives in the days to come—then we make this service empty ritual and near mockery.

"Draw near with faith, and take this sacrament to your comfort." This is the blessing we seek and the experience which has filled our hearts on many occasions, as standing here our lives have been filled again with the spirit of Christ.

Mr. Cadwell is minister of Central Christian Church, Warren, Ohio.

NEWS

of the Brotherhood

**James M. Flanagan to Head
ACP Development Committee**

Associate Editor Church Press Vice-President

CHICAGO—James M. Flanagan, associate editor of *The Christian*, was elected vice-president of the Associated Church Press at its annual meeting here.

At a meeting of the board of directors of ACP following the close of the annual meeting Mr. Flanagan was named chairman of the development and service committee, a group which is charged with the responsibility of strengthening and expanding the program of the Protestant press organization.

Plans for ACP include broader syndication service, employment of a full-time executive secretary, establishment of a permanent headquarters and numerous other special services projected by the development committee which has been headed by Edwin H. Maynard, editor of *The Methodist Story* and the newly elected president of ACP.

Mr. Flanagan, who directed the first national workshop on editorial procedures for the Associated Church Press in Nashville, Tenn., in February, was also named chairman of the resolutions committee of ACP.

H. B. Detweiler Dies

PEORIA, ILL.—Howard B. Detweiler, 64, minister of Glen Oak Christian Church here, died April 14 as a result of a heart attack he suffered on Palm Sunday.

Dr. Detweiler was serving his second ministry with the Glen Oak Church. In December, 1943, he completed 22 years of ministry with the church to enter the Army as a chaplain.

In 1952 he resigned the pastorate of First Church, Decatur, to begin his second ministry at the Peoria church.

Dr. Detweiler received his B.A. degree at Eureka College, Eureka, Ill., from which he was also awarded the honorary doctor of divinity degree. He received his B.D. degree from Brite College of the Bible at Texas Christian University, Fort Worth.

Mr. Detweiler was the father of Dr. Paul Detweiler, Disciples' missionary who serves in Orissa, India. Services were held April 17 at the Glen Oak Church.

E. K. Higdon Dies

MANILA, P. I.—E. K. Higdon, 73, missions leader and former missionary who just completed 18 months as acting dean of the School of Theology of Silliman University in the Philippines, died here April 15. Details will follow.

Bethany Book Store III

LOS ANGELES—The third Bethany Bookstore was dedicated here March 18 and is now in full operation under the management of Albert Bunney.

The newest bookstore to be established by the Christian Board of Publication is located here at 3114 Los Feliz Boulevard.

The dedication speaker was Owen Kellison, the interim minister of Wilshire Christian Church, Los Angeles. Among those present for the ceremonies of dedication were: Executive Vice-President George E. Kiefer, Vice-President Stuart Johnston and Vice-President Charles Bennett, all of the Christian Board of Publication; Dr. James Parrott, executive secretary of the Christian Churches of Southern California; Clifford Cole, author of *The Christian Churches of Southern California—a History*; and Willis M. Whitaker of the Chapman College staff.

An estimated 2,000 visitors were at the new bookstore during the three-day open house period. The store has 4,500 square feet of floor space and an initial inventory of merchandise valued at \$25,000.



GEORGE E. KIEFER (right), executive vice-president of the Christian Board of Publication, St. Louis, presents the key to the new Bethany Bookstore, Los Angeles, to Albert Bunney, its manager.

**Receive ACP Awards
At Chicago Meeting**

The Christian, World Call, Get Citations

CHICAGO—Two Christian Churches' periodicals were among the recipients of awards at the annual meeting of the Associated Church Press here.

The Christian, Disciples' weekly journal of news and opinion, was cited for excellence of news content and *World Call*, monthly outreach magazine, received the award of merit for excellence in its field of interpretation.

Receiving the award on behalf of *The Christian* was Editor Howard E. Short, who is also a vice-president of the Christian Board of Publication, St. Louis. James L. Merrell, associate editor of *World Call*, received the award on behalf of that journal in the absence of Editor George Walker Buckner. *World Call* is published in Indianapolis by five agencies of the Christian Churches.

Also present for the presentation to *World Call* was Editor-Elect (now associate editor) Samuel F. Pugh, who was introduced to the ACP for the first time at the Chicago meeting.

Awards were given as a result of judging by Dr. William H. Taft of the School of Journalism of the University of Missouri.

The Associated Church Press is the organization of the Protestant press, representing 160 magazines and a combined circulation in excess of 16 million.

Louisiana Convention

LAKE CHARLES, LA.—The 1961 State Convention of Louisiana Christian Churches was held here April 13-15, with M. V. Yardborough, a layman from Lafayette, serving as president.

Principal addresses related to the convention theme, "The Nature of the Church." Among the speakers were: A. Dale Fiers, president of the United Christian Missionary Society; Dr. A. T. DeGroot of Brite College, Texas Christian University; and Mr. Harry Felkel, missionary to the Belgian Congo.

John O. Stewart, minister of First Christian Church, Monroe, was elected president of the 1962 convention.—JOHN O. STEWART.

18 "Holy Catholic Apostolic Churches in Zion" Unite With The South African Disciples News Report Received

By Basil Holt

LINDEN, JOHANNESBURG, SOUTH AFRICA—Our African churches have grown from 3 to 21 in the last year. This is due to the fact that "The Holy Catholic Apostolic Church in Zion," after being a year "on trial" with us, have asked to be received into full and permanent membership. This is an immersionist body—one of the 2,000 African separatist sects in this country.

We hope that this may be but the beginning of our harvest amid this lush growth (should one say "undergrowth"?) of semi-literate and semi-pagan sects. Without depriving them of a reasonable measure of self-government, we are helping them to "regularize" their faith and practice more in line with historic Christianity.

The service on April 1 this year at which these 18 congregations were received into fellowship with us was an historic occasion and

lacked nothing in color and quaintness. The women were much in evidence in their uniforms of white and black with broad sashes and so were the ministers in their clerical collars with bright blue fronts.

On May 1 our ministry was strengthened by the coming of Mr. and Mrs. J. Hanbury Hill. Mr. Hill has come to us from the Church of England (Episcopalian.) He has been baptized after the New Testament manner, and is busy studying the history and principles of our movement. They have been accepted on six months' trial and will minister half-time with our church in Primrose, Germiston, and the rest of the time they will work here in the Johannesburg area.

In May, 1960, R. Haddock of our church here was accepted by the South African Association of Disciples of Christ as a candidate in training for our ministry. With the help of a grant from The United Christian Missionary Society Mr. Haddock, who has a wife and two children, has completed nearly a year of study. He has recently been called as student-minister of the Farrarmere Christian Church in Benoni. He plans to continue his studies.

On March 29 Mr. and Mrs. H. Austin Smith arrived here. Mr. Smith took my place as minister of the church here for the year of 1959 when I was overseas on furlough. Now the Smiths have returned for a four-year term. They will serve half-time on the East Rand, living in Boksburg and the other half with our African churches in the Southern Transvaal and just over the border into the Orange Free State.

Mrs. Holt, who underwent major surgery again in February, is confined to the house and very largely to her bed, where she is attended night and day by African nurses. Most touching was a gathering of African women spontaneously called in our Linden church to pray for her recovery.

Popular Sermon

NASHVILLE, TENN.—The sermon by Arthur W. Braden on CBS Radio's "Church of the Air" was one of the three most popular programs in the 1960 series, a tabulation of mail requests for copies revealed. At the time of the broadcast Dr. Braden was minister here at Vine Street Christian Church. He now is professor of homiletics at Texas Christian University's Brite College of the Bible, Fort Worth.

Kentucky Mother of the Year Hazel Green Academy Principal Is Honored

HAZEL GREEN, KY.—Mrs. Henry A. Stovall, principal of Hazel Green Academy, has been named Kentucky Mother of 1961.

Mrs. Stovall, who has reared three children of her own and counseled hundreds of others at the academy, received a plaque from Kentucky Governor Bert Combs in ceremonies March 30 in Frankfort, Ky. She and her husband, who is Hazel Green center's director, have served here for 33 years.

The Stovalls work in rural betterment and adult education and are active in the church. They have three children, Henry, Jr., an elementary school principal in Ohio; James R., farm manager at Mount Beulah Christian Center in Mississippi, and a daughter, Mrs. Dorothy Stewart, whose husband teaches at Rutgers University. They have nine grandchildren.

Mrs. Stovall has taught at the academy for 15 years and has been principal for 13 years. She has traveled widely seeking financial aid for scholarships so that many students can work to help pay their way. Some 75 or more of the usual enrollment of about 125 live in school dormitories.

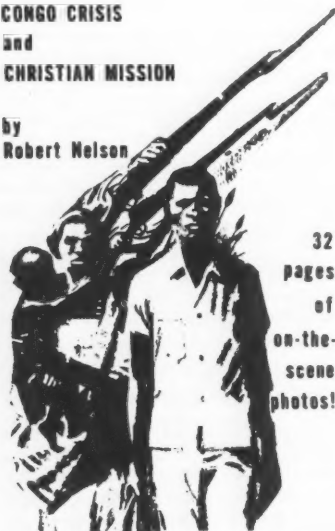
Besides heading the junior and senior high schools, Mrs. Stovall also has worked with her husband and other staff personnel in providing area church schools, county bookmobile, agriculture demonstrations, "Jot-Em-Down" Store (used clothing), adult education and crafts.



Mrs. Henry A. Stovall

CONGO CRISIS and CHRISTIAN MISSION

by
Robert Nelson



32
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of
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scene
photos!

The author of this perceptive report is executive secretary, Dept. of Africa, The United Christian Missionary Society. He has made five extensive visits to The Congo including one that preceded Congolese independence and lasted through the chaotic months that followed. Photographs by the author. 10C858 \$1.50 paper, 10C864 \$2.50 cloth.

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Appointed to Work With
African Leaders of Youth

Donald O. Newby Is Assigned to Africa

INDIANAPOLIS—Christian Churches (Disciples of Christ), through The United Christian Missionary Society, recently appointed their first missionary to help prepare African leaders of Christian work with youths.

The appointee, Donald O. Newby of Ridgewood, N. J., is director of youth work for the National Council of Churches of Christ in the U.S.A. He has 12 years of experience in youth work leadership, including special assignments in Asia and Africa in 1958.

Mr. Newby's service will encompass a broad cross-section of Africa. Most of the previous missionary work of the Christian Churches has been in the present Republic of Congo (former Belgian Congo) and the Union of South Africa.

He will serve with the Department of Africa of the United Society and on the staff of the World Council of Christian Education and Sunday School Association. He will be located for the present at the Mindolo Ecumenical Center at Kitwe, Northern Rhodesia.

After orientation at Kitwe, Mr. Newby will travel to the Congo in August, to South Africa in September and to Nigeria in January.

"I will be involved in consultation and data gathering to determine and document what all is being done by all Christian groups working with youth," said Newby.

At the center at Kitwe, he will work in leadership development and creation of Christian education materials in partnership with leaders of African churches.

Mr. Newby is being asked not only to assist in the evaluation of all that is being done in Christian education of African youth but also to assist in developing approaches to youth work that will be most appropriate to the various countries. Next steps would be in setting up institutes in each country to train leaders of youth and in developing resource materials.

The Newby family—all seven (including wife and five children)—is busily preparing for the move to Africa.

Mr. Newby is a graduate of Drury College, Springfield, Mo., and studied from 1947 until 1950 at the Federated Theological Faculty University of Chicago. He has served churches in Missouri and Illinois.

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Mother Starved— Tae Bok Was Saved

Number N-1 above is Jo Tae Bok. Two years after his birth the Communists killed his father who was a government employee. His mother managed to keep him alive by begging. Finally without employment or food, she died of starvation. For 10 months Tae Bok wandered about, crying, begging for food, sleeping under bridges or in doorways. But God heard his cries. Last Christmas eve he was brought to our Chinju Christian Orphanage. Now he has loving care, has been advanced to 4th grade and grows stronger each day.

"A Little Child Shall Lead Them"

Number N-5 is Bak Jung Yup. This now happy, smiling little girl lost both parents. Her father died when she was only eight months old. When less than four, her mother also died. For the next ten months she lived by begging from door to door. Finally another child in our Mercy and Love Orphanage led her to the Home where she is lovingly cared for. A soldier sponsored her for a while, but was unable to continue. Now she is waiting for a new sponsor. She is doing well in the 5th grade. Won't you "adopt" her?

It would break your heart to see the desperation and want of Korean orphans wandering the streets of towns and cities, homeless and hungry. Be one of the many sponsors needed to help us get them off the streets and into our Homes and bring them up as Christian leaders of the future.

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widows, are being cared for by the ESEA. More than 9 million meals are served each year. Many more children are in desperate need, ragged and hungry. Help us expand our 95 homes. Each one is a Christian institution. All staff and board members are earnest Bible-believing Christians. Will you lend your aid so that we may take many more children off the streets and into our Homes? Sponsors find the relationship with their children a THRILLING experience.

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disciples aid cuban refugees



CUBAN REFUGEES getting information at Center.



CUBAN REFUGEES receiving "comfort articles" from Red Cross workers at Cuban Refugee Emergency Center, Miami.

CUBAN refugees are more eager to have jobs than charity, according to Miss Ella Williams, who spent 10 weeks working with the refugees in the Miami area.

Back in Indianapolis on her job as coordinator of relief and rehabilitation for The United Christian Missionary Society, she said the majority of the refugees are professional people.

"Only the very rich have the money to come to the United States," Miss Williams said. "Out of the first 73,000 people registered, only 11 per cent were unskilled," she said.

However, she reports that the poorer people are beginning to flee from Cuba now, most of them "illegally."

Until late February, aid to the refugees was primarily in the hands of the national voluntary agencies and local church groups, Miss Williams stated. The U. S. government officially assumed its share of the responsibility for the refugees on Feb. 27.

Refugees leaving Cuba early enough were able to bring many of their possessions, but the more recent refugees came with only one suitcase and a few dollars. On March 16, a supply of 17,000 lbs. of clothing and 3,000 lbs. of canned foods was delivered to Miami as the latest distribution from the stocks of Church World Service.

Many refugees are being relocated in other states. At first they were hesitant to move any farther from their homeland, but they were unable to find jobs in Florida.

"Most of the refugees plan to return to Cuba as soon as possible," she said.

The work of Miss Williams in relief and rehabilitation of refugees is made possible through contributions to the Week of Compassion.



REFUGEE CHILD in "Reception Clinic" of Miami's Cuban Refugee Emergency Center.

"Missionaries" Testify About Christian Faith

INDIANAPOLIS—Mr. and Mrs. Mailee Chartburut of Thailand, who have been students and "missionaries" (or "fraternal workers") in the United States for five years, testified to their strong Christian faith in a recent visit here at The United Christian Missionary Society.

For the past two years Mr. and Mrs. Chartburut have been serving at the Village Church in Prairie Village, Kansas, a congregation of 4,000 members affiliated with the United Presbyterian Church.

The Chartburuts have nearly completed their assignment in the United States and soon will return to Thailand for placement in work of the United Church of Christ there. Mrs. Chartburut is a daughter of Dr. and Mrs. H. T. Chen of the Church of Christ (Disciples) work at Nakon Pathom. She will receive the B.A. degree in June at Ottawa University (Ottawa, Kan.)

Mr. Chartburut is the first Thai to receive the Bachelor of Divinity degree in the United States.

"We have received an enthusiastic reception by Christians in America,"

Mr. Chartburut said. "We have been told that our testimony as to how Jesus Christ came into our lives in the midst of the Buddhist-dominated culture of Thailand has been inspiring to our hearers. We have been told everywhere that our message helps people to realize that the church belongs to all people.

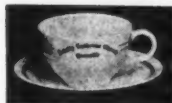
"Preaching of the gospel by someone from another land has brought much commendation," Mr. Chartburut said. "We have come to believe, though, that even in America, a lot of Christian missionaries are needed. We are told that only 41 per cent of the people of the United States are active members of churches, synagogues or cathedrals.

"In Thailand there are more Buddhist temples than there are Christian people. Only about one-tenth of one per cent of the people of Thailand have had any contact

with Christianity. Some who have had such contacts say that Christians are queer people who worship a God you can't see and who pray to the air.

"In Thailand Buddhism is the people's way of life. When I became a Christian, my family rejected me, society ostracized me, and many times I cried with loneliness. I have never regretted a bit of it, because my life in Christ is worth all the suffering, all the loneliness.

"I have studied and devoted my life to having the opportunity of telling the wonderful story of how Jesus Christ takes over a life and redeems it—even a bitter, hateful person such as I was." Mr. Chartburut said.



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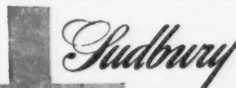
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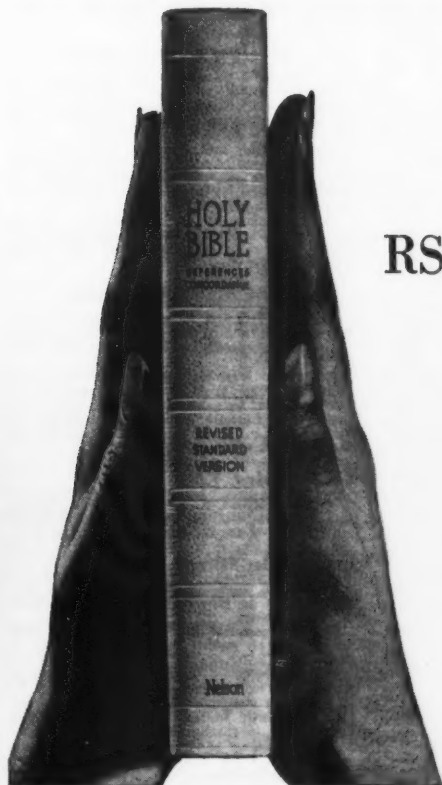


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Obituaries

Mrs. Randolph Lee Clark

Mrs. Randolph Lee Clark, Sr., died Dec. 22, 1960, at her home in Fort Worth, Texas, shortly before her 85th birthday. She was completing her 73rd year as teacher of music, voice and violin.

The former Leni Leoti Sybert, she was the widow of the founder of Midwestern University, Wichita Falls, and Gainesville College, Gainesville, Texas. She was the daughter-in-law of Randolph Clark, co-founder of Texas Christian University, Fort Worth.

Raymond Herod

Raymond Herod, 68, of Fillmore, Ind., died Dec. 15, 1960. He served the Christian Church in Fillmore for many years as deacon, elder, clerk, treasurer, CMF president, committee chairman and church school teacher.

Fount T. Floyd

Fount T. Floyd, 85, retired Christian Churches minister, died Jan. 9 in Louisville, Ky. He served as minister of Third Christian Church in Louisville for 33 years.

He studied in the old Louisville Bible School and preached for 58 years in Kentucky Christian Churches. For 15 years he was president of the National Christian Ministers' Fellowship of the National Christian Missionary Convention and was Kentucky state evangelist for several years.

He is survived by his widow.

Mrs. William Moore

Mrs. William Moore, 102, died Dec. 17, 1960. She was a charter member of First Christian Church, Paragould, Ark., and served as a church school teacher for many years. The CWF was named in her honor. One son survives.

Victor Clark

Victor Clark died Jan. 3 at the age of 78. He was an elder in First Christian Church, Paragould, Ark., where he had been a member since 1906. He is survived by his widow.

Mrs. Frances Carrick Thomas

Mrs. Frances Carrick Thomas, 91, died on Jan. 11 at her home in Lexington, Ky. A graduate of Hamilton College, she was the widow of Charles Allen Thomas, a Christian Churches minister.

The Frances Carrick Thomas Library at Transylvania College was named in her honor. The library, dedicated by President Dwight Eisenhower, was given largely by her son, Charles Allen Thomas, who is chairman of the board at Monsanto Chemical Co.

She was active in many church and civic organizations, serving on state and national boards on several occasions.

G. I. Shelton

G. I. Shelton, 71, died Jan. 26 in Athens, Texas. An elder in the Christian Church in Athens, he taught the Men's Bible class for several years. Shortly before his death the name of the class was changed to the Shelton Bible class.

He is survived by his widow; two daughters, Mrs. Firmin Harris, Athens, Texas, and Miss Ora Shelton, Fort Worth; one son, G. Ernest Shelton, Dallas; and seven brothers and sisters.

Mrs. Emma Ruth Tanner

Mrs. Emma R. Tanner, widow of the late Professor Jesse A. Tanner of the University of Hawaii, died at her home in Fremont, Calif., Jan. 13.

"Mom" Tanner, as she was affectionately called by the university students, had recently become a member of the new San Carlos, Calif., Christian Church.

C. A. Johnson

Memorial services for C. A. Johnson were held at First Christian Church, Odessa, Texas, March 7. He received his formal education at Butler University and came to Texas in 1922 to become minister of First Christian Church, Pecos. His ministry of over 60 years involved service with churches from Indiana to Texas.

He is survived by his widow and one son, William Theron.—Weems S. Dykes.

David Perry Morris

David Perry Morris, retired Christian Churches minister, died Feb. 13. Born on April 8, 1890, he graduated from Bethany College and served for 45 years as a minister with Christian Churches in Pennsylvania, Ohio, Illinois and Michigan. His last pastorate was the Hazelwood Church, Pittsburgh, Pa.

He is survived by his widow, Carrie E. Morris; a son, Dr. David Morris; and two daughters, Mrs. Mary Jane Sanford of Maryville, Mo., and Mrs. Sarah Maxham of Windsor, Vermont.

Mrs. John F. Stubbs

Mrs. John F. Stubbs died Jan. 31 in Eureka, Calif. An active member of the Christian Church for many years, she graduated from Drake University in 1914 and from the University of Chicago in 1918.

Harry M. Myers

Harry M. Myers, 61, Bethany College accountant since 1936, and a deacon at Bethany Memorial Church, Bethany, W. Va., died unexpectedly of a heart attack March 20.

Survivors include his widow, Mrs. Ruth Myers; their daughter, Miss Charlotte Ann Myers, Bethany College senior; two sisters and a brother.

E. Clark Campbell

E. Clark Campbell, 67, died in Colville, Wash., Jan. 6. Before moving to Colville about ten years ago, he and Mrs. Campbell operated a business college in Walla Walla, Wash., for 25 years. He was a lifelong and active member of the Christian Church.

Mrs. Emma Proctor Southern

Mrs. Emma Proctor Southern died recently in Independence, Mo. Active for many years in First Christian Church in Independence, she was the widow of William Southern, Jr., who was for 53 years editor and publisher of "The Independence Examiner."

Mrs. May Bryan

Mrs. May Hall Bryan, 87, died in Independence, Mo., recently. She was the widow of Joseph H. Bryan, a Christian Churches' minister, who died in 1931.

Active in the life of the community and church, she was a charter member of the American Association of Social Workers and of the Independence B. and P. W. Club.

Dr. George D. Haggard

Dr. George D. Haggard, 104, died recently in Minneapolis. A distant cousin of Rice Haggard, a pioneer Disciple leader, Dr. Haggard had been a member of First Christian Church in Minneapolis for 79 years.

He received his medical degree from the University of Minnesota when he was 36 and practiced for almost 60 years. He was the oldest living alumnus of Drake University, having graduated in 1880 when Drake was Oskaloosa College.

Survivors include his only child, Mildred, 74, who has been his housekeeper and companion since Mrs. Haggard died in 1917. One sister, Mrs. Mattie Semones, also survives.

Mrs. Mary Etta Rose

Mrs. Mary Etta Rose, widow of the late Morton L. Rose, died March 4 at the home of her son, Galen Lee Rose, in Sacramento, Calif., just nine days before her 98th birthday.

A native of Iowa, she graduated from Drake University in 1893. Among the churches served by her and her husband were Colfax and Elliott, Iowa; Grand Island, Neb.; Edmonton, Alberta, Canada; Tacoma and Yakima, Wash.; Eugene, Ore.; and Watsonville, San Bernardino, Winters and Palo Alto, Calif.

Mrs. Lora Stevens

Mrs. Lora Stevens, 81, died Jan. 14 in Raleigh, N. C. She was well known in the community and an active member of the Christian Church for many years.

Dr. Harry C. Hurd

Dr. Harry C. Hurd, 86, died in Hiram, Ohio, Jan. 16. Up until five years ago he was director of health for Hiram College.

Dr. Hurd graduated from Hiram College in 1899 and received his medical degree from University of Cincinnati in 1902.

In 1911, he joined the faculty of the College of Missions in Indianapolis, Ind., and in 1918 he volunteered for overseas service with the American Red Cross. He served in several nations of the Middle East, helping to establish hospitals and dispensaries.

An active member of the Christian Church for many years, he was a life member of the board of elders at the church in Hiram.

Another Significant
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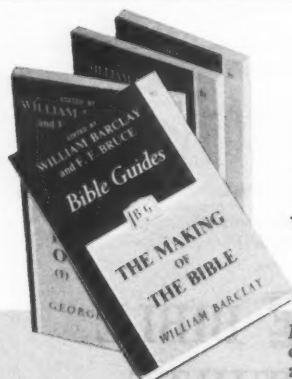
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This sign was noted in a Cleveland delicatessen:

"WHAT FOOD THESE MORSELS BE"

• • •

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Grows large and ever larger
Since someone ventured to invent

This fiscal super-charger.

PAUL ARMSTRONG

• • •

REJECTED

He confided to his old friend that life was not worth living because, "The woman I love has rejected my proposal."

"Well, don't let that get you down," comforted his friend. "A woman's 'no' often means 'yes.'"

"But she didn't say 'no.'" came the reply, "She said 'phooey.'"

WALL STREET JOURNAL

• • •

SAINTS

You seldom see 'em
In a museum.

PAUL ARMSTRONG

• • •



"Do you happen to have this one in different colors?"

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"GOD IS MY LANDLORD"

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HOW?

The Church Program Planning Guide for 1961-62 provides an answer for church leaders and workers

The new 1961-62 Church Program Planning Guide furnishes an annual supplement to the Church Program Planning Manuals. The 5" x 8", loose-leaf, white-plastic, spiral-bound Guide, with its new format utilizing two colors, contains 144 pages of information on current program projects and emphases for each functional department of the church, CMF, CWF, and special brotherhood programs. Included is a special calendar section. There is also a list of sources of information, dates of significance in the brotherhood, and space for notes and reminders.

The Guide is a valuable reference and program planning device for every minister, church school superintendent, departmental and committee chairman, and all leaders and workers in the local church.

93A792 N, Guide 75 cents; 93A566 N, attractive plastic jacket for the Guide, 40 cents.

Christian Board of Publication
Box 179, St. Louis 66, Missouri



MOTION PICTURE REVIEWS

THESE REVIEWS of current motion pictures are provided by the Protestant Motion Picture Council, in cooperation with United Church Women and the Broadcasting and Film Commission of the National Council of Churches of Christ in the U. S. A.

Only films recommended for family viewing are listed.

BALLAD OF A SOLDIER

(A Mosfilm Studio Prod. Kingsley International Release.)

This is a drama of a soldier at war who is considered as a hero for a feat accidentally performed. He asks as his reward the privilege of going home to visit his mother and mend her roof. He is delayed on his trip home by acts of kindness and his reunion with his mother is pathetically short. The picture shows respect for human dignity and compassion for human suffering, concern for the needy and protection for the weak. The people involved are uncomplicated, loyal, dedicated to hard work, bearing misfortune and with love for their homeland.

THE POLICE DOG

(Zenith Pictures Presentation. United Artists Release.)

In this light melodrama, the training of a German shepherd dog for police duty is the main interest, even though the plot is eventful, since it concerns also the apprehension of criminals and the unraveling of some unexplained causes of a fire in which a former policeman has died. The story is factually well told, well acted in natural environment.

PASSPORT TO CHINA.

(Hammer Films Prod. Columbia Pictures Corporation Release.)

An American who runs a travel agency in Hong Kong is asked by U. S. agents to help trace the passengers of a crashed Chinese plane as some of them are suspected of being Red spies seeking a secret formula. Learning that the pilot is a member of his Chinese adopted family, he undertakes the mission which requires a passport to China. His trip provides some excitement

with considerable intrigue and suspense. He obtains the desired information.

In Eastman color photography the air scenes of the harbor, the crowded city, a cable car trip in Hong Kong and the view obtained therefrom are interesting, while the story's action unfolds. The plot demands a large cast, the American is the only continuous character.

SWORD OF SHERWOOD FOREST.

(A Hammer Production. Columbia Release.)

Robin Hood and his men hold forth in Sherwood Forest and are drawn into sometimes perilous adventures, all within their purpose of defending the persecuted. The familiar characters—Friar Tuck, Alan-a-Dale, Little John, Lady Marian—are present and engaged in fighting the dark plans of the Sheriff of Nottingham.

A dying man gives the clue to the danger surrounding the King's chancellor, thus starting Robin on an expedition of rescue, giving him and his men a chance to prove their superior swordsmanship and Robin's extraordinary skill as an archer. Needless to say that Robin and the chancellor emerge unscathed from the numerous encounters. Beautiful scenery and successfully reproduced ancient settings.

THE ABSENT-MINDED PROFESSOR

(Walt Disney Production. Buena Vista Release.)

Humorously amusing and ingeniously clever, this romantic comedy follows the adventures of a science professor, so absorbed in his experiments, that he even forgets to show up for his wedding. Since this has happened three times, he is about to lose his girl to a more punctual rival.

He is on the way of perfecting an amazing invention, "flubber," which, applied to men and things, defies the law of gravity. Its use opens tremendous possibilities which are also noted by a loan shark, the villain of the piece, who plots to steal the formula and sell it for gain.

Good healthy fun is manifest throughout, involving pompous politicians, bouncing ball players, good and bad people, college teachers and students, and all sorts of interesting places, including Washington, D. C. It is delightfully fanciful family entertainment.

Books Received

UNDER ORDERS: THE CHURCHES AND PUBLIC AFFAIRS. By Roswell P. Barnes. Doubleday and Company, Inc. 138 pages. \$2.95.
THE SAVAGE MY KINSMAN. By Elizabeth Elliott. Harper and Brothers. 160 pages. \$5.95.
LOVE ALMIGHTY AND ILLS UNLIMITED. By Austin Farrer. Doubleday and Company, Inc. 188 pages. \$3.50.

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The National Benevolent Association was chartered in March, 1887. It is the administrative body for seven Homes for Children and eleven Homes for Aged People. It holds title to properties as trustee for the Homes, looks after legal matters, receives annuities and bequests for the work and does major promotion.

DISTINGUISHED DISCIPLES

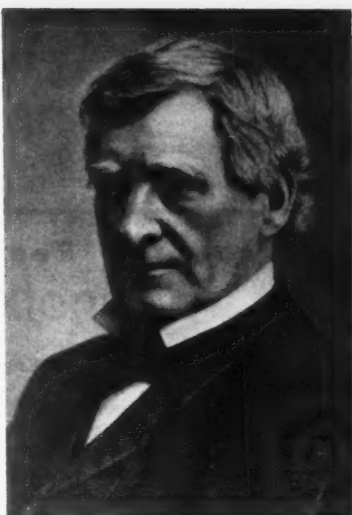
by A. T. DeGroot

JEREMIAH SULLIVAN BLACK (1810-1883)

DURING the nineteenth century it used to be said to the reproach of Pennsylvania that her two greatest citizens were Albert Gallatin of Switzerland and Benjamin Franklin of Massachusetts. The honor of the State was lifted when Jeremiah Black was recognized as a native son with noted legal ability.

He mastered learning easily and was admitted to the bar before he was of age. When the Pennsylvania Supreme Court posts became elective in 1850, he was voted in and

A full set of color slides and script on "Distinguished Disciples" may be rented from Dr. DeGroot, TCU, Fort Worth, Texas.



became Chief Justice. President Buchanan made him United States Attorney-General in 1857.

The historic "California land claims" involving hundreds of millions of dollars were declared frauds under his investigations. He was counsel for President Johnson in the impeachment trial—and for President-elect Tilden before the

electoral commission in 1877.

Enjoying what he felt to be an adequate living, he often gave his highly valued services free of charge in nationally famous cases where he felt right and honor were involved. He served on invitation to adjudicate the boundary dispute between Maryland and Virginia. Eulogies in his praise, pronounced by men themselves high in law and legislation, rank him favorably with the most renowned practitioners of jurisprudence, from the ancients through his own day.

Judge Black was a devout Christian, baptized at the age of 33 by Alexander Campbell. He delivered the eulogy to Campbell when the statue to that religious leader was erected at Bethany, West Virginia.

A REMINDER

Did you
Send a greeting card
To that dear shut-in friend,
Or make a neighborly call on
The lady
Across the way?
Only a moment it takes
To lighten another's load or pain;
Go speak that word.

—Belva Mae Wilson

NEW RECORDS FOR JUNE BRIDES

A With this ring . . .

Tony and Kerry Fontane express their deep joy with God and each other in these traditional wedding songs. Because; Bless This House; Best Be The Tie; As The Years Go By; Wedding Prayer; The Lord's Prayer; 6 others. \$3.98

B Wedding Music

A sparkling presentation of favorite wedding songs by Paul Carson, perhaps America's best known organist. Always; I Love You Truly; O Promise Me; At Dawning; I Love Thee; Bridal Chorus; 6 others. \$4.98

C Love, Marriage & God

Seven friendly chats: Our Wedding Day; Marriage Prayer; Lead The Way For Me; What Are You Living For? I Was Wrong; I Am Sorry; In-Laws Or Out-Laws; Pray Together, Stay Together. \$3.98

D When Home Is Heaven

Seven talks about the relationship after marriage: Prayer For A Child; Remain Friends; We Are Not The Same; Table Talk; The World Is Your Family; Make A Thrilling Choice; It Is Eventide. \$3.98



If that magic moment of a lifetime is near for one of your friends, you'll want to give her one of these four memorable albums.

To capture forever the memory of that unforgettable day, there's wedding march music beautifully played by Paul Carson . . . or a personal expression of endless love for a wife by Tony Fontane . . . or two narrations by Dr. Louis Evans, one of our greatest religious leaders, talking about the secrets of a happy marriage and a happy home.

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"You Are What You Read"



How We Got the Bible

The Bible in the Making. By Geddes MacGregor. J. B. Lippincott Company. 447 pages. \$6.

The English Bible. By F. F. Bruce. Oxford University Press. 234 pages. \$3.75.

Of the printing of books which tell the long history of the collection, translation and publication of the sacred writings we call *The Holy Bible*, there never seems to be an end. But there never seem to be too many. Reading of the near destruction of the *Codex Sinaiticus* in 1844 on the very day that Tischendorf arrived to look for it, is never dull reading, no matter how often one sees it.

Seeing the brave attempt of believers to put the Bible into their Old English tongue, centuries before the Norman conquest (A.D. 1066) is to gain new reverence for both the people and the Book.

The MacGregor book, which appeared some months ago, covers the subject from the time of the writing, through "a thousand years till printing." However, most of the text, including four chapters on the King James Version, is given to a discussion of English translations.

Over a hundred pages of appendices make this book unusually valuable for reference purposes. These include a comparison of the same text in 42 different English translations, and a listing of the more than one thousand languages into which parts of the Bible have been translated.

Professor Bruce has concerned himself entirely with "A history of translation from the earliest English versions to the New English Bible," to use his own sub-title.

Readers may be surprised that even a book dealing only with English translations begin with reference to a seventh century Psalter by Aldhelm, first bishop of Sherborne in Dorset, soon after A.D. 700. Roman Catholic translations are discussed. Nearly half the book deals with works since the King James in 1611. The last chapter

treats the work on the New English Bible.

Both of these books make the problems of transmission of the text seem real but not insuperable. We owe thanks to those who have labored so well. These books will not go out of date, for the story never grows old.—H. E. S.

Search for Self-Identity

The Church Faces the World. By J. Christian Beker. The Westminster Press. 96 pages. \$1.50.

This book is another in the series *Westminster Guides to the Bible* which attempts to "introduce the riches of the major portions of the Bible" to educated laymen. This volume deals with the final New Testament period when the young Church was being forced to deal with an ever more hostile world, but without the aid of Christ's apostles, who had now all passed from the scene.

Dr. Beker tries to relate the books of this period to the common themes he finds running through them all: the Church searching for its self-identity and consolidating its structure; the Church meeting diverse teachings and heresies within itself; and the Church being threatened by danger from the world without.

The reviewer appreciates the problem faced by the author in dealing with such a vast range of material—actually the last twelve books of the New Testament—and he does a good job of relating them to one another and bringing out their common issues. As the book is intended to be somewhat introductory for laymen, the reviewer hesitates to recommend it without some qualifications. The book is lacking at times in readability, and unless the layman is very interested in pursuit of the subject, he is likely to lay the book aside. There are also numerous statements which call for previous information which many laymen are not likely to have had. A pastor should keep this in mind in recommending this book to a lay reader.—LEW A. DAVIS.

The Right Questions

The City Church—Death or Renewal. By Walter Kloetzli. Muhlenberg Press. 224 pages. \$3.75.

This is a new kind of book about the urban church. It is the author's analysis of data gathered from Lutheran churches as a part of a very extensive investigation by the National Council of Churches' Bureau of Research and Survey. The object of the inquiry was to determine what makes an effective city church.

One of the greater parts of wisdom is knowing what questions to ask and getting the right people to answer them. It appears to us that the self-analysis questionnaire which formed the basis for the investigation out of which this book was written does ask the right kind of questions. The congregation whose members filled it out revealed more than bare factual data. It revealed its own image of itself.

Ministers of inner city churches and others dealing less directly with this highly difficult problem will find this a very helpful book. The questions might be circulated with profit among the membership of any city church, particularly those whose neighborhoods are changing.—R. L. BOND.

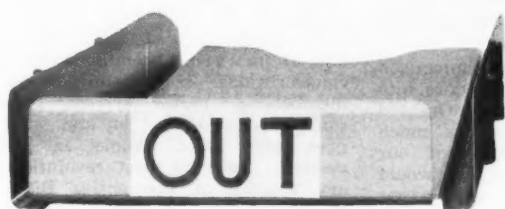
For All Occasions

The Minister's Handbook of Dedications. William H. Leach, Editor. Abingdon Press. 141 pages. \$2.

The editor and publisher of *Church Management* has put together a valuable collection of 55 services of dedication.

Dedication of buildings and sites, along with ceremonies for groundbreaking and cornerstone laying are found in Part I. The second section of the book describes dedication services for furnishings and equipment, such as pulpit furniture, baptistries, communion ware, organs, Bibles, hymnals, flags and choir vestments. Part III includes dedications for camps, hospitals, parsonages and a business establishment.—R. E. B.

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These new dollars, 2,908,352 of them, no sooner arrived than they were put to work as a share of the \$6,137,672 lent to Christian churches last year for the purchase of sites, parsonages, equipment and to finance new construction and remodeling.

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"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

Reactivation in Maine

Editor, *The Christian*:

When we discovered the existence of a second Church of Christ (Disciples of Christ) in Maine, which had been founded in 1865, we set about to reactivate it in July, 1959.

After ascertaining that the group, idle for 56 years, was a Disciples group, we informed the Christian Board of Publication, the Disciples of Christ Historical Society, the Northeastern Area, and the International Convention of Christian Churches (Disciples of Christ) of our discovery.

Without a single exception, each cooperating organization manifested interest in our voluntary project.

The Christian Board encouragingly donated and shipped us a quarterly supply of church school materials, worship bulletins and 25 *Christian Worship* hymnals.

The Disciples of Christ Historical Society encouraged an authentic brief history of the group, which was quickly notarized, sent and recorded for posterity.

The Northeastern Area office in Schenectady, N. Y., sent us the packet on Appraisal and Forecast materials on behalf of the Brotherhood "Decade of Decision" and entertained the minister of the reactivated group at the area summer conference at Lake Winnepesaukee in New Hampshire.

The International Convention of Christian Churches (Disciples of Christ) sent us a copy of the constitution and by-laws, and recorded our group in the 1959 Year Book!

We are very grateful to our Brotherhood leaders who figured into making our small beginning a success. From a practical standpoint, our two members began their stewardship with an \$18.00 gift to Unified Promotion, to be divided equally among the different causes.

We are taking for our theme and centennial emphasis the conviction that all modern Disciples represent a major reactivation group. That is to say, the Church of Christ is not literally a restoration of the original Church, but a reactivation of it.

Applying the idea to our brotherhood program for 1960-1970, we hope to demonstrate the practicality

and importance of the reactivation of the small rural Church.

Please pray for us!—HERBERT L. REID, Woodland, Me.

Membership Roll

Editor, *The Christian*:

This letter is designed to pose a few questions, with no attempt at answers, concerning the article by Dr. DeGroot, "A Total Fellowship Roll." (*The Christian*, Jan. 22, 1961.) The idea of an "ecumenical membership roll" is being widely talked about among Disciples as a possible way out of the difficulties in which we are finding ourselves. It is proposed as a compromise between "closed" and "inclusive" policies in church membership. Here are some questions about this:

(1) Would this make immersion baptism into an initiation rite into the Disciples of Christ? Granted that there may not be as much chance of this as some of our present practices allow, it would still seem to offer a real danger for this misinterpretation.

(2) Would this be setting up an "in-group" and an "out-group"? Not perhaps in theory, but would this not be the case in actual practice in the average congregation? Maybe I am under-rating the average congregation on this point, but this would seem to be a human tendency.

(3) When it is said that the Methodists, Lutherans, etc., would keep "their theological designation" if they so desired, have we stated anything that is contrary to present fact? For one thing, many of the theological currents today are running in greatly similar streams. This is not to approve any watering down of real theological differences, but an attempt to state what seems to be the attitude of the average layman. Perhaps we need to explain more clearly our likenesses as well as our differences.

(4) Could not this educative process be done within the context of an "inclusive" (there is a difference between this and "open membership") fellowship without setting up a device that would divide a local congregation?

The idea of an "ecumenical membership roll" is certainly

worth discussing and one appreciates the cogency of Dr. DeGroot's presentation of it.—GROVER E. CRISWELL, Toledo, Ohio.

Part of the Answer

Editor, *The Christian*:

Let me commend you for the very fine editorial: "Crazy Idealists" (*The Christian*, Jan. 29, 1961). . . .

I have been nurtured in the ultra-conservative wing of our great Brotherhood of Disciples and I am fairly well acquainted with the other major segments. While I have seen our people create all sorts of loyalty tests, I think I have never known of any group making an issue over the Sermon on the Mount.

We have divided over instrumental music, premillennialism, congregational cooperation, open membership, pastor system, missionary societies, and on and on it goes with other fissions in the making. Yet, the most revolutionary treatise of the entire Bible, the Sermon on the Mount, has not been made a test of fellowship. Never has one group drawn the line on another group because of their disloyalty to the Sermon given by Jesus.

Perhaps part of the answer to disunity among our people is to be found in this fact. If we could attain that "purity of heart" that Jesus teaches in the Sermon, then perhaps we could see our way out from the periphery to the things that matter most.

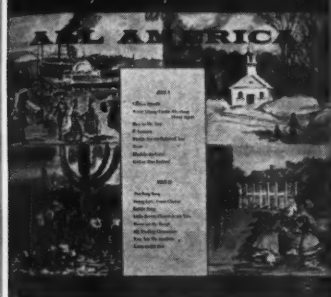
Let us be "crazy idealists" and believe that unity among all Disciples can be realized. I favor some get-togethers in which we discuss ways and means of making the Sermon on the Mount functional in our lives. I have a feeling that this may ease the tensions.—LEROY GARRETT, Bethany, West Virginia.

Keeps All Abreast

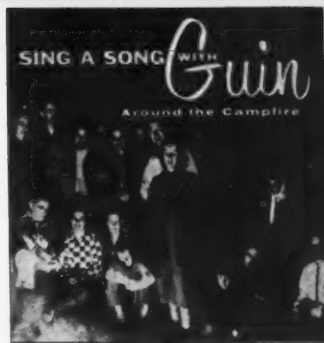
Editor, *The Christian*:

Many thanks for a fine magazine which keeps us all "down under" abreast with our brotherhood in the United States. I have taken *The Christian* for several years now and feel I now know the American brotherhood as well as our own.—GORDON MOYES, Melbourne, Australia.

Sing a Song with Guin



Announcing A New Bethany 'Sing Along' Record



We take pleasure in announcing the second Bethany "Sing Along" record, the newest in a series of recordings featuring the voices of GUIN REAM TUCKETT and THE COLLEGIANS, with six versatile musicians providing the background.

Music from ALL AMERICA, for Americans of all ages, makes up this album. Lively tunes, rousing melodies, plaintive songs, majestic hymns, musical parodies, festive airs—musical sounds with a lasting appeal for all. Sixteen beloved and beautiful selections from our American musical heritage—from early colonial days to contemporary times—reflect these various periods in our history.

Side I: *Yankee Doodle, When Johnny Comes Marching Home Again, Skip to My Lou, O Susannah! Waiting for the Robert E. Lee, Dixie, Black Is the Color, God of Our Fathers.*

Side II: *The Frog Song, Swing Low Sweet Chariot, Riddle Song, The Little Brown Church in the Vale, Home on the Range, My Darling Clementine, You Are My Sunshine, Come to the Fair.*

Here are songs the whole family can really sing along with, specially arranged for this joyful entertainment. Start a family tradition now with this album, for singing along or just pleasurable listening.

12", Hi-fi

33 1/3 rpm

\$3.98

The earlier Bethany "Sing a Song with Guin" record for young people: *Around the Campfire* is still available. Eighteen songs for camps and conferences, youth rallies, church gatherings, or just listening, include: *Alouette, Down in the Valley, This Old Man, She'll Be Comin' Round the Mountain* and *What Did Delaware?* 12", Hi-fi, 33 1/3 rpm, \$3.98.

and other family records



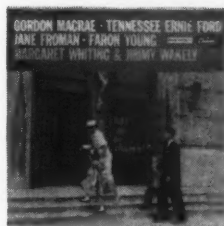
HOME AND CHURCH SONGS—Songs to use over and over with 3- to 6-year-olds! Some are from the Bethany Kindergarten Curriculum; some are old favorites and action game songs. Children enjoy singing and acting out songs on God's love, seasons, Jesus, and familiar everyday things! Record album: Contains three 45 rpm extended play records with 40 songs designed to let children sing along. \$2.95. Songbook: Music, for piano and singing, and all verses of songs on the records plus 22 others in a pretty, 64-page, two-color book. \$.65. Record album and songbook, together, \$3.45.



WHEN HOME IS HEAVEN. Quiet, frank discussions on marriage by one of America's most notable religious leaders, Dr. Louis H. Evans. You will find Dr. Evans' recordings to be frank, chatty, arousing and hopeful in a day when so many marriages are "going on the rocks" or just missing it somehow. 33 1/3 rpm, \$3.98.



LULLABIES FOR SLEEPY-HEADS. Dorothy Olsen sings many favorite lullabies, *Say Goodnight, Sweet and Low, Evening Prayer, Slumber Song, Hush-A-Bye* and many others. 33 1/3 rpm, \$1.98.



LET'S GO TO CHURCH. Here are songs that have found a warm response in the hearts of people of every age, no matter what spiritual road they travel. For these are songs that give voice to man's love for his Creator. Songs by Gordon MacRae, Tennessee Ernie Ford, Jane Froman, Faron Young, Margaret Whiting and Jimmy Wakely. 33 1/3 rpm, \$3.98.



JESUS LOVES ME. Wonderful Sunday School favorites including *The Bible Tells Me So, Watch What You Do, Jesus Loves Me, A Cowboy Sunday Prayer, I'll Be a Sunbeam* and others. All are sung by Roy Rogers, Dale Evans and their family, with Jack Marshall's Orchestra and Choir. 33 1/3 rpm, \$1.98.

CHRISTIAN BOARD OF PUBLICATION

Box 179 — St. Louis 66, Mo.



a chat with Chet

Chester A. Sillars



QUESTION: A minister told our family that you could not believe in the biblical account of creation and in evolution too. Is this true?

ANSWER: Many people believe it is true. Not so many folk would say it is true today as would have said so long years ago. You may be helped to an honest answer by the following exploration.

There are three biblical accounts of creation. They have one basic truth. It is, *In the beginning God created*. Genesis 1:1 gives the first creation story in some detail. Genesis 2:4 introduces some further thought on the matter. Our churches find the account in John 1:1 very helpful.

I do not believe that competent biblical scholars are distressed by any variations in these stories. The writers gave the best accounts they could with the knowledge they had.

Now let us ask, what we mean by evolution. Webster tells us that it means development or growth. At this point our concern is with biological evolution—that is, the growth of living cells, of human beings.

In 1859 Charles Darwin published his historic work on the evolution of mankind. He called it, *Origin of Species*. I believe his was the first real scientific study of evolution. His thesis was that all plant and human life did develop from a few simple forms or possibly one cell.

The Darwinian hypothesis was brought in one quick jump to the unpopular conclusion that man descended from apes. This offended status-seeking men who thought of themselves as only a little lower if not a little higher than God.

Such a theory is in contradiction to the earlier biblical accounts in detail. It does not create any conflict with the Johannine account.

Scientists have given us other theories of evolution. I do not know which theory of evolution your minister friend had in mind. Nor do I know which biblical account he felt it contradicted.

Science is a wonderful discipline. It is continually unlocking new doors. Every door newly opened reveals the Infinite God as Creator Supreme. I see no valid reason for a conflict between science and religion.

The Bible is a holy book. It is not a science text book. It is sacrilegious to use it for such a purpose.

The fact remains that man is *here*. He is a creation of God his heavenly Father. We may not know—we do not need to know—all of the steps of his growth over the past millions of years.

All of life speaks of growth. A mustard seed becomes a "tree." That is evolution.

"Jesus grew in stature and wisdom and in favor with God and man." Isn't that evolution?

A study of the Bible reveals that it came to us in its present

form by an evolutionary process.

It seems to me that evolution creates a confidence that our Living God of today, lived and created countless ages ago and will be creating and recreating for the eons yet unborn.

Studies in evolution are part of the struggle of finite man to understand the ways of his Infinite God. Whether I can accept their theories or not, I must honor the sincere searching of scientific souls. They do not upset my faith.

Babies are born. God still creates. Sinners are saved. God still recreates. Spring is here. Summer is not far away. The stars are shining tonight. Tomorrow the sun will be bright.

The stories of evolution, the creation stories in the Bible all tell us, *In the beginning God*. In this is my confidence.

Church Chuckles by CARTWRIGHT



"Don't let the humdrum daily monotony of your life blind you to your dependency on the Almighty!"

